

# THE SPIRITVALL ARCHITECTVRE.

O R,  
The Balance of Gods Sanctuary to dis-  
cerne the weight and solidity of a true and  
sincere, from the Leuitie, and vanitie of a false and  
counterfeit profelsion of Christianity.

Wherein also the sandy foundations of the Pa-  
pisticall faith are briefly discovered.

A Sermon preached at Pauls Crosse the 16. of  
November, 1623. by ROBERT BARRELL,  
Master of Arts, and Minister of Gods word  
at Maidstone in Kent.

For we are labourers together with God, ye are Gods hus-  
bandry, and Gods building. 1. Cor. 3. 9.

*Si audire vis & non facere, adificas, sed ruinam adificas,  
& ruina tua te tollit: ergo una est securitas, & adifi-  
care, & supra Petram adificare. Aug. Tract. 7.  
in Iohannem:*

MDCCXXIII

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Iohn Norton. 1624.



# THE SPIRITUAL

WITCHAMPTON

The History of the Church of England  
from the first planting of the Gospel  
in this Island to the present time

By the Rev. John Gorton, Minister of the Gospel  
at the Church of St. Andrew, in the Parish of  
Witchampton


A Sermon preached by the Rev. John Gorton, Minister of the Gospel  
at the Church of St. Andrew, in the Parish of  
Witchampton, on the 14th of May 1743





  
TO  
THE MOST RE-  
VEREND FATHER IN  
GOD, GEORGE BY THE DI-  
vine Providence Arch-bishop of Canter-  
bury his Grace, Primate of all England, and  
Metropolitane, one of the Lords of his  
*Majesties most Honourable Privy Coun-  
cell, my very singular  
good Lord.*

*Most Reverend Father in God;*

 T may bee thought too  
high a praesumption (and  
that not altogether vniust-  
ly,) that I should seeke to  
shroud these my poore  
Labours vnder the roose  
of your *Gracious Patronage*: which I doe not  
out of any confidence of the worth of them  
(for alas I am too conscious to my owne  
wants to bee so arrogantly presumptuous)  
but out of the Conscience of that great obli-



## The Epistle

gation wherein I stand bound vnto your Grace for your Graces manifold vnderferued fauours, whereof I humbly desire to make this publique acknowledgement. It is a ruled case in the Ciuill Law, *mancipato Patre mancipantur & filii*, the Children are inuolued with their Father in the same engagement: and the Fruits doe of best right appertaine to him that is owner of the Field. To whom then should this my poore Orphant, and these fruits of my poore Labours more rightly appereain then to your Grace; vpon whom I haue such an especiall dependance in the Place where I liue, and to whom I most deseruedly owe my selfe, and the best of my poore Seruice. Moreouer the whole English Clergy (whereof I am a poore vnworthy member) and the whole Church of England, and Cause of Religion owes much vnto your Grace: whereof (vnder our most Religious, Learned and gracious Soueraigne) you are a maine Pillar and Spporter; not onely by your vigilant eye of circumspection, in gouerning this Church (according to your high place) but by your zealous tongue in Preaching, and learned Pen



*Dedicatorie.*

Pen in writing. I write not this to flatter  
your Grace, for (besides that my nature ab-  
horres such basenesse) he needs no false and  
flattering praises, that abounds with true;  
and St. *Cyprian* saith truly, A good Consci-  
ence neither desires praise nor feares accusa-  
tions. Epist. 31. For my part, I should not  
haue presumed to publish to the world  
these my poore Labours, (which doth occa-  
sion mee humbly to craue your Graces Pa-  
tronage) but that in these dayes, wherein so  
many *Babylonish Tobiahs and Sanballats*, seeke  
by all meanes to hinder, and (if they could)  
to raine in, every true hearted *Israhel* that  
can lay but one stone to further the build-  
ding of Gods Temple, & the walls of his Je-  
rusalem, must not sit idle. Seing therefore  
your Grace is herein a Maister-builder,  
vouchsafe (I beseech you) your gracio. as ap-  
probation of this little Stone that I haue  
hewen to lay in this Building: and your  
Noble Patronage of me and my poore La-  
bours, though the meanest of those that  
serue at Gods Altar: (for euen the Sunne in  
the Firmament shines aswell on the low  
Shrub as the tall Cedar, and sends his bright  
and



## *The Epistle, &c.*


and glorious beames, as well into the poore-mans Cottage, as the Noble-mans Pallace) which if your Grace shall vouchsafe to doe, you shaltherby encourage me (to the vtmost of my poore power and skill) to bee still hewing more Stones for this Building; and binde me euer, as already you haue done, to be a dayly Suitor, and earnest Solicitor, to the highest Throne of grace and mercy, that the confluence of all wished temporall blessings and spirituall graces, may be powered downe vpon your Graces head most abundantly in this Life, with the euerlasting addition of a Crowne of Glory in the Life to come.

*Your Graces most bounden and  
devoted Seruant.*

**ROBERT BARRELL.**



The Authours Preface to the Chri-  
stian Reader.

 Ourteous and charitable Reader: not so much the importunity of my friends, (though I haue been much solicited thereunto) hath caused me to publish this Sermon to the view of the world, as that Eye which I had therein to Gods glory and thy good: for being pressed by some of my especiall friends to publish it as a Sermon, which in these dayes, of too much tottering inconstancie in Religion, might be some stay to wauering and unstable soules, and so doe some good in the Church of God: I thought my selfe most unworthy to receiue a mite, (much lesse a talent) from the Lord, if I should not most willingly and cheerefully cast it into Gods treasurie: for although of late, many other worthies of our Israel haue out of the superfluity a *Luc. 21.1 &c* and abundant riches of their knowledge, cast in much more: yet I hope this mite (which I haue cast in with as good an intention as any, though much more able than my selfe to doe good in the Church of God, (will be accepted of him who loues a cheerful giuer, and whither it be little or much) b *2. Cor. 8.12.* accepts the gift according to the ability which himselfe hath giuen. The Apostle saith: *καὶ ὡς ἡ ἐκκλησία τοῦ κυρίου*, Let all things be done to ædification: *1. Cor. 14. 26.* My scope therefore in this sermon is to teach thee the art of Spirituall Architecture: that is, how to build up thy selfe to be an house or temple for the Lord, an habitation of God by the spirit: which I teach thee as my selfe haue learned it from that greatest, and chiefest Architect Christ Iesus, by the direction of his holy word. For all that be in Christ are likewise c *1. Cor. 16. 19.* Temples of the holy Ghost to be built in this world, but to be dedicated in the world to come: (where the glory of the Lord shall fill thee with ioy unspeakeable and glorious, as earst his glory filled the materiall Temple. *Exod: 40. 34*) And as the building of these spirituall Temples here is painefull and laborious to flesh and blond, so the dedication of them there, shall bee most ioyfull and glorious.



# The Epistle, &c.

d 1 Pet 5.6.

a Aug Tom in  
deat at Templi.

b Eia 32.2.

c Aug. in Psal.  
101.

d Ier. 23.29.

e Eph 2 19.

ous. To encourage thee to build, God himselfe hath laid the  
chiefecorner stone, yea & himselfe is the chiefecorner stone, elect  
and pretious: and all the faithfull are lining stones to bee laid  
upon this foundation, and to be built a spirituall house: a Fide  
formati, spe formali, charitare compacti: squared by faith,  
laid fast by hope, and cemented together by charitie. Build  
therefore, or rather be built upon this firme foundation, both  
by hearing and practising: for if thou build not at all, thou  
shalt be left destitute of a shelter from the wind, and a cover  
from the tempest: and if thou build on any other foundation,  
thou buildest thine owne ruine. c Eia ergo (lapides vivi)  
instruamur ut currere non in ruinam, &c. Goe to therefore  
(ye living stones) come, yea runne to this building, and not to  
your owne ruine: Be contented to bee hewen and squared by  
that a hammer that heweth the stones, the lawe of God: and  
to be polished with the stroakes of temptations, afflictions, and  
persecutions here without, for as much as there shall not be any  
noise or stroake of that hammer heard when he shall be perfect-  
ly polished in the heavenly Sanctuary. Lay the pavement of  
your building low by contrite humilitie: fasten your selues and  
your faith upon the maine foundation stones of the Propheti-  
call and Apostolicall doctrines: raise the walls of your build-  
ing by fervent prayers, and deuout meditations: and adorne  
your building with good workes, which may bee conspicuous to  
the eye of the world (as with turrets and battlements: be pil-  
lars to support the weake, and roofes to shroud and shelter the  
poore and needy from the tempests of their severall calamities,  
and necessities: so shall ye be possessed of the Lord (as temples  
built for his honour and service:) by his spirit of grace here,  
and fullnesse of glory hereafter. That both thou, (Gentle Rea-  
der; whosoever thou be) and I may thus build, and be built, let  
us helpe one another by the mutuall commerce of our fervent,  
and faithfull prayers.

Thine in the Lord Iesus,

ROBERT BARRELL.



## Faults escaped in Printing.

**P**AGE 2, line 33 for imploy read imply. page 3, line 22, for walles read waters:  
 page 4, line 14, for man read Mammon, page 5 line 30, for certifying reade  
 rectifying, page 6, line 13, read, I wish that my words, &c. & page ead. line 28,  
 for conneyed, reade conueyed: page 8 line 22, for *usullarum unita*, read *multa-  
 rum unitas* & page ead. line 28, for startling, read starting: page 9, line 13, leaue  
 out thereof page 10, line 6, read acknowledge him, &c. page ead. line 28. for  
 Epitom read Epitome & line 29, for section, reade perfection & line 37, between  
 see, and smell, insert but: page 12, line 6, for Loe reade Hoe, &c. & page ead. line  
 26, for *Solius* read *solus*, page 13, line 2, for mine, reade ruine page 14, line 2, for  
 way, reade wander, page 15, line 2, for phraes, read prailes: *ibid.* line 18, for criri-  
 call, acade criticall, *ibid.* line 19, for word, read words, page 23, line 27, for till,  
 read while. page 30, line 1, for verity, read vnity, & line 23, for vnitie, read vnite.  
 page 31, line 6, for Cetholikes, read Cacolikes, & page ead. line 35, for supply,  
 read supple. page 33, line 26, for *sectantur*, read *sectantur*, *ibid.* line 30, for *απορία*  
 reade *απορία*. page 34, line 38, for *Costerius*, reade *Costerus*, & page 36, line 28,  
*ibid.* line 26, for sunne read sonne. page 40, line 14, for *ut*, read *vel*, page 41, in *An-  
 not.* marg. for Anno 3033, read 303, *ibid.* page 35, for whhle, read whole, page 45,  
 line 21, for *stida*, read *fluida*, *ibid.* line 35, for *απορ* read *απορ*, page 48,  
 line 9, read *Si restitui potest*, *ibid.* line 14, for *Colloquintida*, read *Colloquintida*, *ibid.*  
 line 27, for mind, conscience, reade my conscience Page 50 line vlt, for ouer-  
 throw, reade overflow, page 59, line 15, for thee read them, page 61, line 18, for  
 irrecouerable, read irreuocable, *ibid.* line 33, for *Sancte*, read *Sancta*, *ibid.* line  
 38, for wasted, read roasted, page 64, line 5, for right, read righteousness, *ibid.* in  
 marg. for *Cypr*, read *Opus*, page 65, line 25, for mine, read ruine, page 67, line 27,  
 for me read one, page 68, line 2, for *malorum*, read *magorum*.

If thou finde (Gentle Reader) any other faults, either  
 in Orthography or otherwise, I pray thee correct them  
 with thy pen: and let not the Printers errors be impu-  
 ted to the Authour.









# THE SPIRITVALL ARCHITECTVRE.

Text. MATH. Chap. 7. Vers. 24. 25. 26. 27.

24 Therefore whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man which built his house upon a Rocke.

25 And the raine descended, and the floods came, and the winds blew, and beat upon that House; and it fell not, for it was founded on a Rocke.

26 And euery one that heareth these sayings of mine, and doth them not, shall be likened vnto a foolish man which built his House upon the Sand.

27 And the raine descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.

**H**e blessed Apostle S. Paul termes the new Ierusalem (which is the Christian Church) a the Mother of vs all: and this mother of all Christians (like Mary the mother of Christ) is both a mother and a Virgin. A Virgin in respect of her most pure and unspotted veritie, which though it be often assaulted by cursed haeretiques (the diuels offspring) yet it neuer was, nor shall be wholly corrupted: for the gates of hell cannot preuaile against it, being built on the rocke Christ Iesus. A mother in respect of her copious facunditie: for she is a fruitful mother of children, bringing forth by her puritie of doctrine many sonnes and daughters to the Lord Almighty; *Illius fatu nascimur, lacte nutrimur, spiritu am-*

(a) Gal. 4. 26.  
(b) ser. 119. de temp.  
(c) Mat. 16. 18.  
(d) Cyr. de unitate. Eccl. Sect. 4. & 5.

B mamur



*mamur*, In her wombe we are bred, by her soule or spirit we are quickned, by her milke we are nourished : and her two breasts that yeelds vs this sweet milk (e sweeter to beleeuing soules than the hony and the hony combe : ) are the two Testaments.

(f) Cyp. Epist.  
73. Sect. 9.

(g) Ela 61. 3.

(h) Psa. 1. 3.

The same Church is compared by that holy Father, and blessed Martyr S. Cyprian vnto *Paradise*: the trees wherof are the faithfull which are g *Germina plantationis Domini*, Trees of the Lords owne planting : and (like the trees planted by the riuers of Waters : h) bring forth their fruites in due season ; and the foure riuers of this Paradise (where-with these trees are watered) are the foure Euangelists.

(i) Ioh. 14.  
15, 16.

These riuers (like *Tagus*) haue many golden streames: of which this sermon of Christ on the Mount is one of the choicest : for it may be called *Concio concionum* (as *Salomons* sweet Epithalamium between Christ and his Church is called *Canticum Canticorum*) as being the key of the whole Bible, wherein Christ opens those treasures of Wisdom and knowledge which are hid in the old and new Testament. Therefore we finde none of Christs sermons so largely registred by the Euangelists : as this except his consolatorie sermō to his Disciples before his passion: this being his *Primum salue*, or first welcome to his Apostles after their election to the Apostleship : and that his *ultimum vale*, or last Farewel vnto them immediately before his passion.

1. Pref. Conc.

(k) Mat. 5. 1.

Ver. 2.

(l) Luc 6. 12.

(m) Aug de Ser.  
Dom. in Monte.

(n) Mat. 23. 8.

How excellent a sermon this was it is euident. First, by the Preface or *exordium* thereunto : for it was deliuered, In a selected place (k namely, a mountaine, ) that the sublimitie of the place might shew the excellencie of the matter: 2. To selected auditors (namely his twelue Apostles, and the choicest Disciples, ) and in an especiall and singular manner, intimated: First, by his preparation thereunto l : for he spent the whole night before in prayer, which must needs imploy some consequence of great importance. Secondly, By his gesture of sitting m, *Quod pertinet ad dignitatem magisterij*, implying both the dignitie of the speaker (who is n *διδάσκαλος ὁ μὲν*, the great Doctor of his Church) and the weight of the matter. Thirdly, by the

Euan.



*Euangelists phrase of opening his mouth*: which implies not onely our Sauours earnestnesse & intention both of heart and voyce in speaking, but the excellency and diuine perfection of his doctrine.

He who is 1. *The eye of God*, by which he looks downe <sup>f Ier. 24. 6.</sup> vpon his Church for good and not for euill. 2. *The Arme of God*, whereby hee doth both sustaine and imbrace it. <sup>g Esay 53. 1.</sup> 3. *The hand of God*, whereby he hath laid the foundation <sup>h Esay 48. 13.</sup> of the earth in the worke of Creation, and pluckt his sheep <sup>i Pct. 5. 8.</sup> out of the mouth of that roaring Lyon the Diuell (as *David* did his fathers sheepe out of the iawes of the Lyon, & <sup>ii Sam. 17. 35.</sup> paw of the beare) in the worke of Redemption. 4. *The Face of God*, in whom (as in a Christall glasse) we may behold the brightnesse of his fathers glory, and expresse <sup>a Heb. 1. 3.</sup> Character of his person; <sup>b Ioh. 14. 9.</sup> *He that hath seene me hath seene the father.* 5. *The mouth of God*, whereby hee doth both <sup>c Cant. 1. 2.</sup> kisse his Church with the kisses of his loue, and instruct it with his heavenly Doctrine: heere opens his mouth (as a fountaine of liuing waters) to refresh the thirsting soules of his Disciples, as earst hee opened the rocke of stone for the refreshing of the fainting bodies of his *Israel*, & so that the walles gushed out, and riuers ran in drye <sup>d Psal. 105. 31.</sup> places.

2 By the substance or matter of this Sermon; which <sup>2 Materia: one,</sup> whosoever shall considerately read and marke, shall finde therein <sup>e Aug. in loc.</sup> *perfectum vite Christiana modum*, a perfect rule or direction for a Christian life, tending to true happinesse and perfection; <sup>f Mat. 5. 48.</sup> *Be yee perfect, &c.*

For therein Christ shewes vs; first, *the Marke* at which <sup>Analisis Conc: V. 3.</sup> wee must ayme, namely, true blessednesse in Gods Kingdome. 2. *The Steps or Degrees* whereby wee must ascend <sup>A. v. 3. ad 13.</sup> vnto it; namely, humility, mourning for sin, meeknes, &c. for the eight beatitudes are as so many steps of that <sup>g Gen. 28. 12.</sup> mysticall Ladder of *Yaacob*, whereby we must climbe vp vnto Heauen. 3. *The Guides* to conduct vs thither; namely, <sup>A. v. 1. ad 17.</sup> the Ministers of the Gospell, who are both the Salt of the earth, to season vs with the heauenly Salt of Grace, and the Light of the World, to guide our fecte into the way of



- h Apoc. 21. 2. peace, that we may make straight steps to the new Ierusalem and heavenly Sion. 4 *The Norme or Squire*, to rule out this way vnto vs, namely the Law of God, (*the rule of Charity and band of perfection*) which our Sauour by his diuine exposition cleeres from Pharisaicall glosses and corruptions.
- i Col. 3. 14. *The crooked by-patches* which wee must shunne, if wee will keepe vs in the right way to true blessednesse, and not turne to the right hand or the left; and these are many: (as there is but one right way to a place, but many by-waies) namely; 1. *Hypocrisie* in doing our good workes to be seene of men. 2. *Worldly Sollicitude*, in laying vp our treasure in Earth not in Heauen; preferring the seruice of man before the seruice of God; and caring more for the perishing vanities of this life, then the Kingdome of God and his righteousnesse. 3. *Vncharitable censuring* of our Brethren, and ouercurious prying into their mores, whilst we see not our owne beames. 4. *Prophane trampling vnder our feet* (like dogs and Swine) the precious pearles of Gods holy word and Sacraments, and rending those that bring them vnto vs with the cruell teeth of malicious obloquy. 5. *Listening to false Prophets* (which are rauening wolues in sheepes clothing) seeking vnder the faire pretences of humility, truth, simplicity and sincerity, to prey vpon, & deuoure the soules of Christs sheepe. 6. *Omission of holy duties*, namely, of *seruent prayer*, whereby wee should aske, seeke and knocke at the gate of mercy: and a *serious endenour* to enter in at the straight gate, and goe on in the narrow way that leads vnto saluation: for as much as a bare verball profession will not serue the turne at the last day: Not euery one that saith vnto mee Lord, Lord, shall enter into the Kingdome of Heauen, but he that doth the will of my Father which is in Heauen, &c.
- cap. 6. a. v. ad 19. *3 By the conclusion*, wherein there is an *Emphaticall* seeming to limit these words of my Text to this Sermon onely (as containing the summe and substance of the whole Bible) but they may fitly haue a more generall reference
- A. v. 17. ad finem, cap. 5. C. 7 a. v. 1. ad 6. v. 6. A. v. 15. ad 21. A. v. 7. ad 13. v. 21. &c.



ference to all the words of Christs heavenly doctrine delivered to his Church, and recorded in the sacred Scriptures.

And the Euangelist addes; when Iesus had ended these sayings, the people were astonished at his Doctrine, &c. for hee was the true *Orpheus*, who by the melodious harmony of his heavenly Doctrine drew the rocks, & woods, and wilde beasts after him; that is, men of rocky and hard hearts (as the Pharisees) and as sauage in sinfulness as the wilde beastes, namely, Sadduces and Publicans: who flocked from all quarters of Iudea, samaria, Galile, &c. to heare his diuine doctrine, and behold his Almighty miracles; which they saw and heard with astonishment and admiration, saying; neuer man spake like this man. These words are the conclusion, and application of this diuine Sermon; for this wise master builder doth not onely lay the foundation and raise the walles, but roofes the top, and perfects the building: this heavenly Husbandman doth not onely plant and sow by doctrine, but water by Application, that the seed may yeeld the more copious increase, as he doth elsewhere; *if yee know these things, blessed are yee if yee doe them.*

Wherein the *chiefe Shepheard and Iupream Bishop* of our soules teacheth all his subordnate Pastors, (especially in these dayes wherein there is *much science but little conscience*) to bend their endeauours rather *ad imbuenda corda, quam exprimenda verba*, to reforme mens liues, then either to tickle their itching eares or informe their curious vnderstandings: and to seeke, not so much *the things that are their owne* (that is, their owne vainglorious applause by curious straines of wit, or painting puer their Sermons with the Vermillion of humane Eloquence: *as the things that are Iesus Christs*, by certefying mens Consciences and conuersations; and seeking to bring home many sheepe to Christ his folde, many soules to his Kingdome. Otherwise those croking Frogs of Rome, (I meane the Iesuites and Seminary Priests) which now more then euer swarme in our Coasts, like the Grasshoppers and Caterpillers,



f Ex. 10. 12.

pillers of f Egipt will still get ground of vs, while we seeke to please mens cares, and they to worke vpon their consciences (the strongest band to tye men fast to God and his sacred truth) and so in time the Israelitish Prouerbe may be inuerted to our great shame and the scandall of our Religion: h *David hath but his 1000. and Saul his 10000.*

g I Sam. 18. 7.

Pardon therfore my plainnesse (Right Honourable, &c.) If I strue that my doctrine may be deliuered h rather with the *euidence of the spirit and power*, then with the *enticing words of mans wisdom* and eloquence: for my desire is not to please carnally, nor to tickle the eares of the curious; but to win those that are truly religious to a constant perseuerance in truth and godlinesse: and I wish that wordes may be vnto you as *nailes and goads fastned by the masters of the Assemblies* to pricke you forward to good workes, and make you cleaue fast to Christ and his truth continually.

h I Cor. 2. 4.

i Eccles. 12. 11.

Concerning the sense of the Text, I finde a difference among Interpretors.

a I Tim. 3. 15.

1 Some by this house built on a rocke, vnderstand the Christian Church in Generall, built on the *rock of Christian Doctrine*, which is called, a *The House of the living God.*

b Eph. 2. 19. 20.

Of this House 1. *Christ Iesus* is the chiefe corner stone b.

c I Pet. 2. 5.

2 The *Prophets and Apostles* foundation stones, and

3 The *faithfull living stones* made a spirituall house c.

4 The two opposite walles are the *Jewes and Gentiles.*

5 The *four corners* of the House, are the *four Euangelists.*

6 The *Pillars* are the *Prelates* of the Church.

7 The *Windowes* wherby the light is conneyed vnto it, are the *Pastors and Doctors* of the Church.

d Ioh. 10. 7.

8 The *Dore* is *Christ Iesus*, the dore of the sheepe d.

9 The *Curtaines* wherewith this House, or holy Tabernacle of God is adorned are the *Precepts of the Law, and Promises of the Gospell.*

10 The *Table* of this House is the *sacred Scripture & holy Eucharist.*

e Ioh. 6. 31.

12 The *spirituall meat* set vpon this Table, is *Christe* the cele.



celestiall Manna, the bread of life broken to vs in the Word and Sacraments.

13 The *Vessels of honour* appertaining to this House, are f the *Vessels of mercy* prepared vnto glory; and the *Vessels of dishonour*, are the *Vessels of wrath* prepared to destruction. (Rom. 9.22,23)

For the visible Church is like <sup>h</sup> *Noahs Arke*, which contained both cleane and vncleane Beasts; and had in it as well the greedy Rauen, that flying out of it neuer returned againe, as the harmlesse Dove, which out of the Arke found no rest for the soale of her foot, but with an Olive branch in her mouth returned to the Arke againe. <sup>h Gen. 7.2. & 8.7.8.</sup>

This was figured in <sup>i</sup> *Adams* family, which had in it a bloody *Cain* as well as an innocent *Abel*; <sup>k</sup> in *Noahs*, which had a cursed *Cham* as well as a blessed *Shem* and *Japheth*; <sup>l</sup> in *Abrahams*, which had a persecuting *Jshmael* as well as a persecuted *Isaack*: and in *Isaacks*, <sup>m</sup> which had a prophane *Esau* selling his Birthright for a messe of Pottage, as well as a godly *Iacob* that obtained the Blessing<sup>n</sup>. <sup>Typ Eccl: visib. i Gen. 4.1. k & 9.18:&c. l & 21.9. m & 25.33. n & 27.27.</sup>

But the wicked, although they bee in the vnity of the Church visible; yet not in the vnity of the Churches body mysticall: or if they be, it is but as corrupt humours are in the body naturall; (which must be purged out before the body can be healthy and strong) but not as sound, solid and substantiall parts of the same body. <sup>Jn unitate Ecclesie non corporis Eccl. Alexan: de Hales.</sup>

For of those that liue in the visible Church there are three sorts: 1 Some are members thereof by Profession only, 2 Others both by profession and affection for the present, but not in resolution, 3 Others both by profession, affection and resolution, hauing their hearts fast knit vnto God for euer. And of Professors there bee foure sorts, 1 Some professe the Christian faith but not wholly and intirely, as Heretickes: 2 Others professe the whole sauing truth, but not in vnity; as Scismaticks. 3 Others professe the whole truth in vnity, but not in sincerity, nor with a resolute and vndaunted constancie: as temporizing hyppocrites; and all these 3 sorts build vpon the sand, 4 Others professe the whole sauing truth in vnity and sincerity, and with an irrefragable constancie: and these only build vpon the rocke. <sup>2 Expofic. a Mat 25.2.</sup>

2 Otherse



2 Exposit.

2 Mat 23.2.

2 Other Interpretors vpon this place vnderstand not the Church in generall, but the particular members of the Church: whereof some are wise, some foolish builders: as elsewhere they are compared vnto wise and foolish Virgins.

1 The wise Builders are they, that both by hearing and practising build their faith on the *rocke Christ, and his sacred truth*, whose faith, neither the *raine of prosperity* can corrupt or weaken, nor the *flouds of aduersity* vndermine, nor the *winds of diabolicall suggestions* shake downe and overthrow; because the foundation on which they are built is immoueable; namely, *the rocke Christ, and his sacred truth*.

2 The foolish builders are they that by bare hearing without due practising, build their false & temporary faith, vpon the sands of humane traditions, or their owne vaine *fancies and superstitions*, which euery *win of vaine doctrine, storme of affliction, or tempest of temptation* may easily overthrow, because it is built on the sand, and the fall of such buldings and builders will be great, because they fall finally, totally, irrecoverably from Gods grace and glory, into the bottomlesse pit of perdition and destruction.

But this difference seemes to me rather verball then reall:

Bern. Sermon: 61:  
in Cant:

because the Church is nothing els but a *Mullarum unita vel potius vnanimitas animarum*; a collective, consisting of many particular men conioyned in the generall Profession of the same Christian faith: though some bee true Israelites, some cursed Edomites, some professing the truth in sincerity, others in hypocrisie; some constantly cleaving thereto euen in the mouth of danger, others quickly startling aside from it like a broken bow.

This Text therefore is *Gods fanne*, to discerne this corne from that chaffe: *His true touchstone* to trye this pure gold from that counterfeit copper: and the iust ballance of his Sanctuary to discerne the weight of a sound, lollid, and sincere profession of Christianity, from that which is deceitfull vppon the weights, and lighter then vanity it selfe.

Diuision:

For it doth expresse a *threefold difference* betweene wise and



and foolish builders.

First, in the *manner of their building* : for the wise builders perfect their building both by hearing and practising : but the foolish builders leaue it vnperfect, hearing, but not practising.

Secondly, in the foundation of their building; the wise build vpon a sure and immooueable foundation, namely a Rocke : but the foolish, either on none, or a weake foundation; namely, the superficies of the earth or the sand.

Thirdly, in the effect and issue of their building : for whereas both buildings are violently assaulted and beat vpon by raine, stormes, and wind : the one stands fast like Mount Sion <sup>b</sup>, &c. the other thereof falls downe flat, and <sup>b</sup> Psal. 125. 1. the fall thereof is great.

Both begin well, and consent in the first act, namely, of hearing Christs words, (*οἱ σὺν ἀκούει, πᾶς ὁ ἀκούων*, &c.) Whosoever heareth, &c. but in the latter, they differ as farre as the East is from the West, or the heauen from the earth : for the one conioynes hearing and doing : (*ἀκούει καὶ ποιεῖ*) heares and doth them, v. 24. the other disioynes what God would haue conioyned (*ἀκούει καὶ μὴ ποιεῖ*) hearing, but not doing. v. 26. And this is that which makes such a *χωρὶς*, or wide distance between them: First, *in their properties* : the one sort being tearmed wise, the other, foolish builders : Secondly, *in their worke* : the one building on the rocke : the other on the sand : Thirdly, *In the successe of both* : for the issue of the one building is firme stability; but of the other vtter ruine.

The first difference betweene these wise and foolish builders, is in the manner of their building : the first, by hearing onely : the second, by hearing and practising. But both heare : for the *ears* are the *open doores* by which the knowledge of those things entereth into the soule which haue no visible species for the eyes to apprehend : a faith <sup>a</sup> Rom. 10. 17. comes by hearing ; which is the <sup>b</sup> euidence of things not <sup>b</sup> Heb. 11. 1. scene. Insomuch as the Centurion (who saw Christ crucified) beleueed not on him by seeing, but by hearing : for hearing him giue vp the ghost with a leud cry (contrary to the



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<sup>b</sup> Heb. 11. 1.



e Mar. 15. 36. d Ber. Ser. 28. in Cant. e Esa. 53. 2. 3. the nature of that lingring death : ) he concluded e, Surely this was the Sonne of God d. *Auditus inuenit quod non visus : oculum species fefellit, auri veritas se infudit :* His eyes saw him e despised and reiected of men, a man full of sorowes, hauing no forme nor beautie that he should be desired : but by his voice he beleued, and acknowledged to bee the Sonne of God, not by his face : being herein a patterne for all Christs sheepe, and an Idea of them all f, *My sheepe beare my voice, &c.*

Aquim. 1. 2. 2. 12. The Scholemen say there is a threefold booke wherein we know God : First, of nature : secondly, of Scripture : thirdly, of life. By the two first we know him in this life, (but in part and as it were in a glasse darkely : ) but by the third, we shall know him in the life to come, g when wee shall see him face to face.

g 1. Cor. 13. 9. For the learning of the first booke wee neede vse nothing but our eyes h, for the inuisible things of God ( to wit his eternall power and Godhead ) are by the creation of the world made visible.

i Aug 5. 55. in Joh Tom. 10. i Aske the ornament of the heauens : namely, the brightnesse of the Sunne (the beautie of the day, and the eye of the world : ) and the splendour of the Moone, and order of the Starres : (the solace and ornament of the night : ) aske the aire replenished with birds (*natures quiristers*) who by their pleasing notes, and chirping voices dayly chaunt out the prayses of their Creator : aske the earth adorned with trees, and plants, and replenished with foure-footed beasts and creeping things, and made the receptacle & habitatiō of (Man the litle world, the epitome of Gods workmanship, and idea of diuine section.) Lastly, aske the sea, (the profound volume of Gods wonders, swarming with admirable and innumerable sorts of Fishes : ) aske them all, and they will really answer thee : *The Almighty hath created vs : a* for the whole world is nothing els but a large-booke wherein God is expressed : whose creatures are such faire Characters that we may reade them running. We need but looke and learne, see and perceiue : yea, we may not onely see, b smell, tast, and feele how gracious the Lord is, when



we smell, taste, and feele his creatures.

For the learning of the second booke, we must vse both our eyes and eares, in reading and hearing: but especially our eares; for although reading of the Scripture be no small edifying: (as appeares by the fruit thereof in the Israelites: when the booke of the law was read by *Hilkiah* the Priest, in the dayes of *Iosiah*, and by *Ezra* the Scribe, in the time of *Nehemia*): yet hearing of the Scriptures opened and applyed by preaching is a more powerfull meane to ædification and saluation: for many (with the Eunuch) may reade the Scriptures, and not vnderstand them, vntill the liuely voice of some *Philip* be as a key to open the closet of Gods hidden treasures, (that is, the mysteries of the Gospell) vnto them.

*Dignum esset per superiores oculorum fenestras veritatem intrare in animam, &c.* It were to be wished that the light of truth might enter into our soules by the windowes of our eyes: but this is reserued for vs in the life to come, when we shall with most pure and perfect eyes reade in the booke of life, and see God face to face. But now wee receiue the remedy as the disease first crept in vpon vs. *f* *Euah* was seduced by hearkning to the voice of the diuell, we must be conuerted by hearkning to the voice of God, *g* that so life may enter into our soules by the same gate, by which death entered, and light come into the houses of our soules by the same windowes, by which darknesse did: and the antidote of truth (Christs owne confection) may be taken of vs in the same cuppe wherein we first dranke the poyson of that old serpent: namely, by hearing.

The sacred Scriptures are the mysticall Paradise of God, in the midst whereof grow the two trees of knowledge and life: the fruites whereof are to be gathered of vs by these two hands of reading and hearing: but hearing is the right hand: that is, the more actiue and effectuall. The word of God is the well of saluation, whence flowe riuers of waters of life, that make glad the city of God, (.i. his true Church) and our eares are the channels by which the streames of these liuing waters doe flow into our soules.



a 1. P. 2. 2.

It is also a *sincere milke to nourish vs* ; flowing from the *two breasts of Christ* (.i. the two Testaments :) and our hearing is as the mouth whereby we sucke this sincere milke that we may grow thereby.

b Esa. 55. 1, &amp;c.

Wherefore let vs hearken to that great proclamation of the King of Kings b : *Loe, euery one that thirsteth come to the waters , &c. Let vs not spend our money* (as too many doe) *for that which is not bread , and our labour for that which satisfieth not :* (preferring like swine , huskes, and acornes before better food: ) but let vs come vnto God, and

c Psal. 119. 24.

d Luc. 10. 39. 42

*encline our eares to him, that our soules may liue, &c. c Let his statutes be our delight, and our counsailors. d Let vs choose Marias better part* (namely to sit at Christs feet, and heare his preaching :) saying with S. Peter, *e Master, whither should wee goe from thee? thou hast the words of eternall life.*

e Ioh. 6. 68.

For if we leaue him and his sacred word to hearken to vnwritten traditions, Popes decretalls, Schoolemens labyrinths, Iesuites Pamphlets, or Seminary Priests buzzing suggestions, inciting vs to set vp the *f Idol Dagon* with the Arke of God in the temple of our soules, or g to diuide our hearts betweene *God and Baal* (ioyning with the worship of the true God and his Sonne Christ, the worship of Saints, Augells, Bread, Images, Reliques, &c.) we commit a *double euill*, wee leaue the *fountain of liuing Waters*, and digge to our selues *broken cesterne*s that can hold no water, ler. 2. 13.

h Ber Ser. 28. in Cant.

h *Solius habet auditus verum qui percipit verbum: None heares the truth but hee that hearkens to the word of truth:*

i Apoc. 1. 16.

k Heb. 4. 12.

for the word of God alone is that *i two-edged-sword*, which cometh out of the mouth of Christ: which is k *mightie in operation*, and sharper than any two edged sword (to cut downe error, and kill sinne in vs,) entring into the diuiding asunder of the soule, and spirir, &c. a As the sound of the rammes hornes (Gods power accompanying it) made the walls of *Iericho* to fall: so the mightie voice of Gods word (if rightly heard of all, by the vertue of his spirit accompanying the same) would make the walls, not onely, of *mysticall Babel*, but of hell it selfe to reele and totter, and fall

a Ios. 6. 20.



fall flat downe, and the whole kingdome of Sathan to come to mine : for it is *b the power of God unto saluation* : and it *b Rom. 1. 6.* will make the Prince of hell recoyle. and giue backe, and fall to the ground *c*, as the powerfull voice of Christ made *c Ioh. 28. 6.* *Indas* and his confederates goe backward and fall to the ground. *d.* And this *glasse of truth* deceiues no man, flatters no man, but truly and impartially shewes euery man *d Ber. Dom. 7. post Pent.* what he is, that no man be cast down with needlesse feares, nor lifted vp with vaine presumptions. Also it supplants vice, and implants vertue in vs : banisheth our vaine, and cherisheth our good desires : layes our sinnes before our faces, and so humbles our proud and loftie looks, and throwes vs downe before Gods footstoole, with godly sorrow and true compunction for them, and then raiseth vs vp againe with pretious promises, and vnspeakeable comforts in the tender mercies of a compassionate father, and soueraigne merits of a soule-sauing Saviour.

These effects hath this powerfull word of Christ in all attentive, deuout, and religious hearers : if it haue not in all, it is because many heare amisse : (as *c many aske and receiue* *e Iac. 4. 3.* *not because they aske amisse* : ) for some haue *f* hearing, others vnhearing eares : some heare the word and keepe it, others heare and sleight it *g*; treading this pretious pearle *g c. 7. 6.* (like filthy Swine) vnder their feet, in the mire of their sins, and rending those with the teeth of malice and obloquy that bring it vnto them : therefore Christ makes this first maine difference or opposition betwene the hearers of the word : that the one sort are *h not hearers onely, but doers* of *b Rom. 2. 13.* the word (who are the wise builders and shall be iustified : ) but the other sort are *i not doers of the word, but hearers onely* *i Iac. 1. 22.* ly, deceiuing their owne soules : who are foolish builders, and shall be condemned, for they with their building shall come to ruine.

There be diuers sorts of vnprofitable hearers.

1. Some haue *dull eares*, *a hearing they heare, but doe not* *a Mat. 13. 14.* *vnnderstand*. These are no better for their being in the Church than the Churches pillars : for either ( *b with Eu-* *b A. 20. 9.* *tichus* ) they sit sleeping while the minister is preaching :



c Psa. 115. 5, 6.

or if their eyes wake, their hearts are a sleepe: for (like men in a dreame) their hearts waue after their fancies, and are so firmly fixt on their worldly profites and carnall pleasures that (like *Idols in the Temple*) c they haue eyes and see not, eares and heare not: and although the sound of the word beat their eares neuer so much, yet the sound of the world, and the flesh beates it backe againe.

d Mat. 8. 34.

These although they can hunt *Mammon* dry-foote in their shops all the weeke, and neuer be weary: or spend whole dayes and nights in a *Tauerne*, sacrificing to *Bacchus*: yet they thinke one houre too much to be spent in the Temple, whereby those d *Gadarenes* make it apparant that in their account *hara domestica* is preferred before *ara dominica*, their *Mammon* before *Christ*, the world before the word, and their owne *Swinesties* before *Gods Sanctuary*.

e Ezec 33. 31, 32

2 Some haue curious eares listening (like *Athenians*) after nouelties: and hearkning after quaint phrases, and curious strains of wit, more than after wholesome doctrine: like a child who desires to drinke out of a painted glasse, more to please his fancie than to quench his thirst: or an *Epicure* at a feast, who makes choise of such meates as are most delicious, not most wholesome: as if they accounted the word of *God* no better than e a *Fidlers song*, wherein men regard more the pleasantnesse of the voice, and sweetnesse of the musicke, than the soundnesse of the matter.

f Psa 45. 14.

Yet when I condemne a curious and ouerdelicate eare, I doe not commend a barbarous rusticke eare which will not haue wholesome doctrine adorned with fit and significant phrases f which are the *spones embroydered garment* of needle worke to cloath and adorne her. The meane betweene both is to bee held: 1. That wee desire not to heare fine words without matter (which are like a gilded boxe that hath nothing in it:) nor rude and idle battologies (which are like the *Chaos* g, *Rudis indigestaque moles*, a confused and disordered heape of words, without either methode or matter: but sound doctrine adorned with fit and significant phrases,

g Ouid Metaph, 4. 1.



phrases, free from the enticing words of mans wisdom, and yet <sup>a</sup> in the euidence of the spirit and power : which is like <sup>a</sup> 1. Cor. 2. 4. <sup>b</sup> Maryes Alabaster Boxe full of precious oynt- <sup>b</sup> loh. 12. 3. ment.

3. Some haue <sup>c</sup> itching eares, and they must bee clawed <sup>c</sup> 2. Tim. 4. 3. first either with their owne phrases : for they must be Sain- ted, and marked out for Gods children, and the Sheepe of Christ, (as if their names alone were enrolled in the booke of life :) and all the Apostles and Martyrs (whose names and memories the Church hath euer held reuerend) must be vnfainted againe to please their humours: or els second- ly with *Inuectiues* against others whom they maligne : and to this end they magnifie, cherish, and desire to heare onely such preachers whom (like Parrats) they may teach their <sup>d</sup> *Perfius Sat. 1.* <sup>d</sup> *Perfius*, and who may bee as hollow Trunkes to carry through them the bullets of reproaches which they shoote at others.

These haue Eagles eyes to obserue the defects of others, (easily espying their <sup>d</sup> brethrens moles, but not discerning <sup>d</sup> Mat. 7. 3. their owne beames (*crivicall tongues* to censure the best word and actions : *hypocriticall looks* to blear the eyes of the world : but *Harpies hands*, or claws, to hooke all that comes neere them ; and their eares (*like Mindaes gates*) are wider than the whole body of Religion within them, so that it doth easily runne out at their eares (as *Diogenes* supposed) *Minda* would doe at the gates, and expires in hearing onely.

4. Some haue <sup>e</sup> *uncircumcised eares and hearts* : either <sup>e</sup> A & 7. 5. *forestalled with malice and praiudice* against the Preacher, whom they hate (as <sup>f</sup> *Ahab* did *Michaiab*) because hee <sup>f</sup> Reg. 22. 8. doth not prophesye good vnto them but euill: and those wrest all that is well spoken to an ill sence : (as the spider turnes the iuice of the sweetest flowers into poyson :) or els so blockt, and barred up with their owne hearts lusts, and rebellious obstinacy, that although the Lord <sup>g</sup> knocke neuer <sup>g</sup> Apoc. 3. 21. so loud and often at the doores of their hearts, they cannot, they will not open to him ; for they haue made their <sup>h</sup> face <sup>h</sup> Zach. 7. 10. like a flint stone, and their hearts like an adamant stone, that they



they might not heare the voice of the Lord by the mouths of his Prophets, &c.

<sup>a</sup> Rom. 11. 8.

For the Lord (as a iust punishment of their former sins and rebellions) hath giuen them a *the spirit of slumber*, eyes that they should not see, and eares that they should not heare: so that they bee possessed with such a sencelesse stupiditie, stupid securitie, and stiffe-necked obstinacy, that like the beares which <sup>b</sup> Solinus writes of (though they be wounded they cannot be wakened: or those fishes (which <sup>c</sup> Aristotle mentions,) which sleepe so soundly, that although they haue speares thrust into their sides, they stirre not at all.

<sup>b</sup> Solinus c. 39.

<sup>c</sup> Arist. li. 4. de

hist. Animalium

c. 10.

Thus many sorts are there of *unprofitable hearers* (compared by Christ to *foolish builders*) but there is onely one sort of good and profitable hearers (compared here to *wise builders*) namely those who heare the word of God and keepe it: *firmely in their memories, and faithfully in their conuersations*.

<sup>d</sup> Aug de Serm.  
dom. in monte.

No man builds wisely and firmly in this spirituall building, but he that puts in practise what he heares: <sup>d</sup> *Non quisque firmat quæ audit nisi faciendo*: No man can well keepe in memorie what he heares but by practizing: but if he forthwith put in practise what he heares, those actions will bee so many common places to confirme what hee hath heard in his memory.

<sup>e</sup> 1. 2. 4.

<sup>c</sup> Lact. de vero

cultu. c. 5.

Therefore hearing and doing, knowledge and obedience, faith, and charitie, truth and sanctitie, must goe hand in hand together in our Christian profession: for e vertue without knowledge, is like a body without an head, and knowledge without vertue like an head without a body: both monstrous and abominable.

<sup>f</sup> *My sheepe heare my voice* (saith Christ) *and I know them, and they follow mee, and I giue vnto them eternall life, &c.* Behold here the five principall Linkes of the golden chaine of our saluation: 1. *Election* (my Sheepe,) 2. *Vocation*: (heare my voice:) 3. *Iustification*, (and I know them) 4. *Sanctification*, (and they follow me:) 5. *Glorification*; and I giue vnto them eternall life, &c. Therefore hee that will



will confirme to his owne conscience his election, and bee a partaker of Iustification, and a possessor of glorification, must haue an effectuall vocation, and a sincere sanctification, hearing the voice of Christ, and following him.

To heare aright, is to be what a man heares out of the word of God he should be: This is the hearing which God requires: *a Heare therefore (O Israel) and obserue to doe it, that it may bee well with thee, &c.* And that Samuel offers to the Lord, *b (Speake Lord for thy seruant heareth:)* And that David promiset, *c I will heare what the Lord will say concerning me:* And that deuout S. Bern. prayes for, *d Vtinam & mihi aperiat aurem dominus vt intret ad cor meum sermo veritatis, &c.* Oh that the Lord would open mine eare, that the word of truth may enter into mine heart, and cleere the eye of my vnderstanding, and cleanse my will and affections, &c. For if we thus heare, Faith will cleere that eye of the soule which infidelitie hath troubled: and obedience open that hard and flinty heart, which disobedience and rebellion had shut vp and closed.

This doing of Gods word consists in two things:

1. In ceasing to do euill; and 2. In learning to do well: In casting off the workes of darknesse, and putting on the armour of light: In putting off the old man, and putting on the new, &c.

1. We must mortifie sinne in our earthly members, &c. (*Col. 3. 5.*) and crucifie the flesh with the affections and lusts: *Gal. 5. 24.* *e* which is a kind of *Spirituall Martyr-dome*. And this must bee done: 1. Speedily, because we know not what day or houre the Sonne of man will come to call vs to an account *g* for the deedes done in the body, whether they be good or euill. 2. Totally, *h* for in destroying these spiritual Amalekites we must not spare one *Agag*: neither may we foster one *i Dalila*, or *k Herodias* in our bosomes, (*.i.* one darling or beloued sinne) least that one (though we thinke it but a little one, as *l* Lot said of *Zaar*) incense Gods iust wrath, and worke our deserued destruction: for if any of these *m* Canaanites remaine within our borders, they will be prickes in our eyes, and thornes in

*Tu recle uinis si curas esse quod audis.*

*a Deut. 6. 3.*

*b 1. Sam. 1. 9.*

*c Psal. 85. 8.*

*d Ber. Ser. 28. in Cant.*

*Esa. 1. 16, 17.*

*Rom. 13. 8.*

*Eph. 4. 22, 23,*

*24.*

*e Ber. Ser. 30. in*

*Cant.*

*f Luc. 12. 40.*

*g 2. Cor. 5. 10.*

*b 1. Sam. 15. 9,*

*&c.*

*i Iud. 16. 4. &c.*

*k Mat. 14. 4.*

*l Gen. 19. 20.*

*m Iud. 2. & 3.*



our sides, wounds in our soules, and vlcers in our consciences, giuing our soules no rest, but still vexing and molesting vs.

a 2. Pet. 2. 21,  
22.

3. Finally, that wee returne no more a with the dogge to his vomit, or the sow that is washed to her wallowing in the mire: for it had been better for vs neuer to haue known the way of righteousness, than hauing knowne it, to turne from the holy commandment giuen vnto vs. A true penitent hates sinne once repented of, more mortally than

b 2. Sam. 12. 15.  
c Gen. 27. 35.

b Ammon did Thamar after he had defloured her: or c Esau did Jacob after he had supplanted him twice, and deceiued him both of his birthright and blessing. For sinne is in this respect a true Jacob, a supplanter indeed. 1. It supplants vs and deprives vs of our birthright, or interest vnto the kingdome of heauen, which we should haue had by Christ Iesus the true heire of heauen: 2. It deprives vs of all Gods blessings, temporall, spirituall, and eternall: and therefore is to be mortally hated, and vtterly reiected.

d Mat 3. 8.  
e Col. 1. 10.

2. We must doe good, d bringing forth fruites worthy amendment of life: and e walking worthy of the Lord, endeavouring to please him in all things, beeing fruitfull in all good workes and abounding in the knowledge of God.

And to the end our workes may bee truely good, and such as God accepteth, wee must obserue these conditions.

f 2. Cor. 5. 17.

1. That our selues bee in Christ, ingrafted into him as branches into the stocke, and incorporated as members with their head by the bond of the spirit, and hand of faith f If any man be in Christ let him be a new creature: First, he must be in Christ, and then a new creature. It is the axiome

Regula Scholast.

of the Schoole Diuines: *Complacentia operis presupponit complacentiam persona*: The worke can neuer bee accepted, except the person be first accepted: g as we see in Cain and Abel. Therefore S. Aug. saith of the vertues of the Heathens, (as the iustice of Aristides, the temperance of

g Gen. 4. 4. 5.

h Aug in Ps. 31.

Fabritius, &c.) that they are but h *Splendida peccata*, i. Glorious or glorious sinnes: and i *Cursus celerimus præter viam*, i. a most swift course, but out of the way: and saith moreo-

i Et Ser. 55. de  
ver. dom. in Iob.



uer, <sup>k</sup> That *their chickens were trodden under foote by God,* <sup>k</sup> Et in Psal. 83. because they were not hatched in the nest of the Church: meaning that their good workes were reiected of God, because themselves were not members of the Christian Church.

2. That our good workes proceed <sup>a</sup> from a pure heart, <sup>a</sup> a good conscience, and faith vnfaigned: for the spirit of grace is the father, and faith the mother of good workes: the one the root, and the other the iuice of that tree that brings foorth good fruit, <sup>b</sup> *Nec palmites absque vite, nec virtus absque fide;* True vertue can bee no more without true faith, than the branches without the vine in which they grow, and by which they liue, and are nourished.

<sup>c</sup> The two doores of the *Sanctum Sanctorum* had folding leaues clasping in each other: to teach vs that the two doores of faith and charity (by which Christ enters into our soules, as his holy Temples) must neuer be separated, but *Se iniucem tenere, .i.* Fold in one the other, and claspe hands together. <sup>d</sup> *Sicut enim in fide est operum ratio, sic in operibus fidei fortitudo:* As faith is the norme or squire to rule out our good workees, so good workes are the proppe or pillar to vphold and strengthen our faith. For faith and good workes be fundamentall stones in the spirituall building of our soules, to be an holy Temple in the Lord, <sup>e</sup> an habitation of God by the spirit: but they both leane vpon, relye vpon, and are borne vp, and sustained by the greatest and chiefeft corner-stone, Christ Iesus.

*Maldonate* therefore, the Iesuite, doth falsely taxe vs <sup>Mald. in loc.</sup> (in his Commentaries vpon this text) for building on the sand, because wee teach (with S. Paul) That *f* <sup>f</sup> *faith alone doth iustifie without the workes of the law:* seeing wee teach <sup>f</sup> *Rom. 3. 28.* withall, that charity is the life and soule of faith: and that a true iustifying faith must needs be operative, and fruitfull in charity: <sup>g</sup> *for as the body without the soule, so faith without charity is dead.* <sup>g</sup> *Iac. 2. vlt.*

We teach indeed (and that according to the Scriptures) <sup>The sis nostra.</sup> *Fides est sola* that in the act of Iustification faith is alone: because wee <sup>quoad actum</sup> beleue that not any merit of our owne workes, but the <sup>iustificandi, non</sup> merit of Christ his perfect obedience actiue and passiue <sup>solitaria quoad</sup> doth <sup>actum existendi.</sup>



doth purchase at Gods hands the remission of our finnes, and makes our peace and reconciliation with him: and faith alone is the eye whereby wee behold Christ, and the hand of the soule which wee stretch out to lay hold on him, and to apply the plature of his pretious merits to our wounded soules, and to open the rich treasure or caskenet of his spirituall graces vnto vs: therefore though we teach, that faith is alone in that act (as most proper thereunto) as the eye is alone in the act of seeing, the eare in the act of hearing, and the hand in the act of receiuing (for these members performe those offices and no other:) yet wee say that faith is not alone in the act of existing, but doth coexist in the soule of the iustified man with other graces, (namely, hope, charity, obedience, patience, &c.) as the eye, eare, and hand are not alone in the body, but doe coexist with other members.

2. And *Bellarmin* doth but fight with his owne shadow when a he labors in 14. seuerall chapters to proue against the Protestants the necessitie of good workes vnto saluation, which we neuer denyed, eyther directly, or by necessary consequence, as he doth there falsely accuse vs.

For we teach them to be necessary vnto saluation, *Non necessitate causalitatis sed consequentie: not as meritorious causes of our Iustification, but as necessary effects, concomitan- ces, and consequents thereof:* (as *S. Aug.* taught long since *b Sequuntur Iustificatum non precedunt iustificandum*): for this queene of all graces, (a true iustifying faith) is euer accompanied, and attended on with other graces, and good workes: as *c the spouse with her honourable women.*

Also we teach them to be necessary to saluation: 1. *Necessitate precepti:* because God hath commanded vs to performe them: for we are his workmanship, created in Christ Iesus, vnto good workes which God hath ordayned, that we should walke in them, *Eph. 2. 10.* 2. *Necessitate medij:* because they are the meane and pathway to saluation, but not *Necessitate meriti:* as if they were not onely the way to the kingdome, but the cause of our reigning there.

For we vtterly disclaime that Popish doctrine of the me-  
rit

a *Bellarmin. li. 4. de Iustificat. ac. 1. ad 15.*

*Thess. nostr. a.*

b *Aug. de fide & operibus cap.*

14

c *Psal. 45. 9.*

*Opera sunt necessaria ad salutem necessitate precepti, & medij, sed non meriti.*

d *Ber. Ser. 61. in Cant.*



rit of workes. 1. As derogatory to the grace of God, and 2. to the merits of Christ Iesus.

1 As derogatory to the grace of God : because as Saint Ber. saith truely, *e Non est quo. gratia intret ubi iam meritorium occupauit : Derst gratia quicquid meritis deputatur, .i. Cant.* Grace is shut out of doores where merit hath got possession: whatsoeuer we adde or ascribe to merit, wee substra& from grace, according to that of S. Paul, *f If it be of grace / Rom, 11. 6.* it is no more of workes, otherwise grace is no more grace: But if it be of workes then it is no more of grace, or els were workes no more workes. Now it is the grace of God alone that workes all good in vs : *a He worketh in vs both a Phil. 2. 13.* the will and the deede, &c. and he findes nothing in vs which of it selfe (without the helpe of grace) can concurre with his grace in the doing of good : or which may increase or adde vnto, but rather decrease and blemish the perfection of our well doing : *b Cum non liberat nisi gratia, nil iustum b Aug. ep. 105. ad inuenit in eo quem liberat: non voluntatem, non operationem, Sixtum.* non saltem ipsam excusationem. (Wheras saith S. Aug.) the grace of God alone frees vs from the bondage of sinne, it finds nothing good or righteous in him whom it doth free, not a good will, or a good worke, yea not so much as an excuse for sinne, *c Non enim in te placet nisi quod habes ex deo: c Hom. 93 de quod autem habes ex te displicet Deo.* There is nothing in *temp.* thee (O man) which doth please God, but what thou hast from God : whatsoeuer thou hast from thy selfe doth displease God.

2. And it is the meere grace of God that rewards our well doing : for it is *merces indebita*, (an vnderued reward) or if any way due, it is by the iustice of Gods promise, not of our desert: for God when he rewards our good workes, crownes his owne gifts not our merits. So S. Cyprian, *d When God beholds our fortitude and constancy in our conflicts with our spirituall or temporall enemies, hee approoues of our willingnesse, and helps our weaknesse in the fight, and crownes vs when we haue overcome: wherein he doth reward in vs what himselfe hath done, and honours what himselfe hath performed.* *Iustitia duplex promissi & debiti. Aug. ep. 105. d Cyp. epist. 77.*



2. We disclaime the merits of workes, as derogatory to the all-sufficient merits of Christ Iesus : as if these alone were not sufficient to iustifie and saue vs, but that they must be pieced out with our owne merits: wheras S. Ber. saith e, *That the righteousness of Christ is not pallium breue, (.i. a short, or scanty cloake that cannot couer two, namely, himselfe and vs) but largitur larga, & aeterna iustitia : .i. a most ample, large, and aeternall righteousness couering in him the treasures of his mercies, and riches of his goodnes, and in vs the multitude of our sinnes.*

Therefore the Saints of God will ascribe nothing to their owne merits, but all to Gods onely grace and mercy, f *No- lo meritum quod gratiam excludat : horreo quicquid de meo est, ut meus sim, &c* I will haue no merit (saith S. Ber.) which may exclude grace: I tremble at any thing that comes from my selfe, that I should bee my selfe alone, and stand vpon mine owne feet : It is the grace of God that doth iustifie me freely : my merit is the mercy of the Lord, if he be rich in mercy, I am rich in merit.

I conclude this point with S. August. a *Conticescant ergo merita qua periere per Adam, & regnet dei gratia per Iesum Christum* : Let merits therefore bee silent, and not dare to plead for themselves before the barre of Gods iustice, which are lost in Adam : and let the b grace of God reigne by Christ Iesus.

3. The third condition in the doing of good workes is, that they be such as God hath commanded in his holy word, which is the perfect rule of righteousness. c He hath shewed thee (ô man) what is good, & what the Lord requireth of thee, namely, to doe iustly, and to loue mercy, and to walke humbly with thy God. As in the building of the Tabernacle, Moses was commanded to doe all things according to the d patterne shewed him in the Mount : so in this our spiritual building of our soules and bodies to be the e Temples of the Holy Ghost, we must haue : n eye to the patterne that God hath shewed vs in the holy mountaine of his heavenly word, or els our building will prooue Babel, and turne to our owne confusion.



For if the good workes we doe be after the *traditions of men, and the rudiments of the world, and not after Christ* : *Col. 2. 8 & 23*  
 (as many Popish deuotions are) namely, their pilgrimages, inuocations of Saints and Angells, adorations of Saints, reliques, and Images, and building of Monasteries for lazie Monkes, (which are *γὰρ καὶ σκῆλα γαστέρες ἀργαί*, *g Tit. 1. 12.*  
 euill beasts, slow bellies : ) then they are at the best but *ἰδελοδρακεία καὶ σωματικὴ γυμνασία*, a wil worship, and bodily exercise, and profite nothing : of which God may truely *b Esa. 1. 12.*  
 say h who hath required these things at your hand ?

But if they bee such as God hath commanded, i such as *i Laet. Instit. 15*  
 haue true Religion for their root; and piety, and charity for the two maine branches whereon they grow, then they be accepted of God, and approoued of men, *Rom. 14. 18.* And such haue beene the good workes of this honourable city : (namely, founding of Hospitalls for poore Orphanes, decayed Gentlemen, and Trades-men, maimed Souldiers, &c. that their *k* Loynes and soules may blesse you, and blesse God for you : ) and erecting of Grammer Schooles for the training vp of youth in good letters, and such like, in which kind of good workes, I dare bee bold to say, that our beautifull *Rachel*, (.i. true Religion) hath beene more fruitfull in one age; than their *bleare-eyed Leah* (.i. blind Popish superstition) hath beene in many ages. *See Willets Catalogue of the Protestants good workes, annexed to his Synopsi Papif. a2. Reg. 4. 6. Condit. 4.*  
 And I heartily pray that in all such good workes yee may abound yet more and more, and that your charitie may be like the good *Shunamites oyle*, ever flowing till there bee *empty vessels to receiue it.*

4. The fourth condition is that they be done to a good end, and with an vpright intention: not that they may be masques and vizards to couer the vgly faces of crying oppression, blood-sucking extortion, cunning fraud, and gripping vsury from the eyes of the world : for those that doe good workes to such ends are like their Father the Diuell, transforming themselves into Angels of light, and seeming to be Saints, when they be very diuells, and Sathans hell-hounds : neither can such figge-leaues couer their nakednesse from the eyes of men, much lesse from the eyes of God :)



b Mat. 6. 2.

c Ber. Ser. 30. in  
Cant.Bonorum ope-  
rum fines.]d Mat. 5. 16.  
6. 6. 9.a Aug. in Psal:  
120.b Heb. 11. 26.  
c 2. Tim. 4. 8.  
d Heb. 12. 2.e Psal. 146. 6.  
f Rom. 2. 6.

God :) Nor that they may be trumpets to proclaime, and blow our fame abroad in the world : (as<sup>b</sup> the Pharises in giuing their almes, caused a trumpet to be blowne before them; c *Quot enim & quales piorum botros operum, aut tulit iactantia, aut fadanit inanis gloria?* for how many clusters of the grapes of good workes hath pride and vaine-glory corrupted, and pluckt off from the vines that bare them?) but the ends of our good workes must be these.

1. Gods glory : d *Let your light so shine before men, that they may see your workes, and glorifie your father which is in heauen* : for that must be the prime end of our actions which Christ hath taught vs to make the first of our petitions : namely, that Gods name may be glorified. And if we glorifie God by the fruites of righteousness here on earth, hee will glorifie vs with a crowne of righteousness hereafter in heauen.

2. The good of his Church, and our Christian brethren, whose good we must tender as our owne, as fellow souldiers of the same campe, fellow Citizens of the same city of God, fellow-seruants of the same family, and fellow members of the same mysticall body.

3. The saluation of our owne soules, which wee must prize more then the whole world. *Mat. 16. 26. a Noli facere nisi propter vitam eternam, ideo fac, & securus facies.* Haue no sinister intention in the doing of thy good workes, but aime therein at thine owne saluation, doe them to that end, and thou shalt deale securely. For a true Christian (though he must renounce his owne merit in his well doing and suffering for Christs sake : yet hee may haue an<sup>b</sup> eye to the recompence of reward, (with *Moses* :) c *to the crowne of righteousness*, (with *Saint Paul* :) and d *to the glory set before him* (with Christ himselfe :) as a spurre to pricke him forward to well doing, and a cordiall to comfort him in his suffering. Yea, hee may safely expect it also without all pride and praesumption : yet not as due by his owne desert, but by Gods faithfull promise : e *who keeps his fidelity for ever, and rewards euery man according to his workes.*



g Bonū triplex  
1. In se, & cui  
fit, sed non faci-  
enti.

2. In se, & facienti, sed non cui fit.  
3 In se, & cui fit, & facienti.

**Verf.:**

Fructus bono-  
rum operum,  
1. Amor.  
2 Reg. 2. I  
b Act. 9 39.



God :) Nor that they may be trumpets to proclaime, and blow our fame abroad in the world : (as<sup>b</sup> the Pharises in giuing their almes, caused a trumpet to be blowne before them ; c *Quot enim & quales piorum botros operum, aut tulit iactantia, aut fadanit inanis gloria?* for how many clusters of the grapes of good workes hath pride and vaine-glory corrupted, and plackt off from the vines that bare them?) but the ends of our good workes must be these.

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c Ber. Ser. 30. in Cant.

Bonorum operum fines.]

d Mat. 5. 16. 6. 6. 9.

1. Gods glory : d *Let your light so shine before men, that they may see your workes, and glorifie your father which is in heauen* : for that must be the prime end of our actions which Christ hath taught vs to make the first of our petitions : namely, that Gods name may be glorified. And if we glorifie God by the fruites of righteousness here on earth, hee will glorifie vs with a crowne of righteousness hereafter in heauen.

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a Aug. in Psal. 120.

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b Heb. 11. 26.

c 2. Tim. 4. 8.

d Heb. 12. 2.

e Psal. 146. 6.

f Rom. 2. 6.



The good workes done to those ends, may absolutely, and in euery respect be termed good: g for the Schoolemen distinguish of a threefold good worke. 1. Good in it selfe, <sup>g Bonū triplex</sup> and to him vnto whom it is done, but not to the doer: (as <sup>1. In se, & cui fit, sed non facienti.</sup> when a man giues an almes to a needy person, not out of charity, but out of pride and vaine glory to bee seene of men.) 2. In it selfe, and to the doer, but not vnto him to whom it is done: as when out of our charity we bestow an almes vpon an idle person: 3. In it selfe, and to the doer, and to him also to whom it is done: as when wee giue an almes to one that truely wants, not for our own but Christ his sake: h *As Dauid did good to poore Mephiboseth for Iosabab 2. Sam. 9.7.* *nathans sake.*

Let me exhort you therefore who (with charitable *Dorcas*) i are full of good workes and almes which ye doe, not k Pharisaically to cause a trumpet to bee blowne before you when ye giue your almes, or to doe your good works to be seene of men: for then although yee haue the reward ye now looke for, and hunt after vpon earth, ye shall loose the reward which ye should looke for in heauen, your temporall vaine glory will rob you of eternall true glory: but doe them in secret, and for the ends before specified, and your Father which seeth you in secret will reward you openly. <sup>Applic. i Act. 9.36. k Mat. 6.1,2. Verf. 3. Verf. 4.</sup>

And the lesse ye seeke for your owne glory on earth, the more ye shall obtaine it: the faster ye flye from it, the faster it will pursue you (as the shadow the body:) for a good name is the inseparable companion of well doing.

And by doing *bona, bene*, (i. Good workes to good ends) <sup>Fructus bonorum operum.</sup> ye shall vndoubtedly reape these fruites: 1. Loue, honour, and reuerence among men: so that they will reioyce to enioy, and grieue to lose you, (as *Elisba* did for *Elias* at his assumption, *My father, my father, the chariot of Israell, and horsemen thereof*, and b the poore Widowes who stood weeping for the death of charitable *Dorcas*.) 2. Peace, ioy, and solace in your owne soules: which is the continual feast that God himselfe makes for them that feede the hungry, &c. 3. A good name: which while yee liue shall <sup>1. Amor. 2. Reg. 2. 12. b Act. 9.39. 2. Conscien. pax. 3. Honor.</sup>



c Pro. 3. 8.  
d Ps. 15. 1.  
e Ioh. 12. 3. 7.

4 Gloria eterna  
f 1 Pet. 1. 4. &

c. 5. v. 4.  
g Gal. 6. 9.  
h cbrj. in loc.

be c health to your nauells, and marrow to your bones : and when ye dye it shall be a pretious oyntment to embaulme your bodies in the graue, as e *Maries spikenard* embaulmed Christs body at his funerall. 4. An inheritance immortal, and undefiled, reserved in heauen for you, and an immortalisable crowne of glory.

g Be not weary therefore of well doing, for if yee faint not, ye shall reape without wearinesse : namely, loue, honour, ioy, peace, and glory both in earth and heauen. h *Qui deficit in semine non gaudebit in messe, sed si homo non imponat finem operi, deus non imponent finem remunerationi.* Hee that faints in seed time shall faile in haruest : but if a man put no period to his perseuerance in well doing, God will put no end to the reward of his well doing.

The 2. general part. The second difference betweene these wise and foolish builders is in the choise of their foundation : the first building on a rocke, the other on the sand.

The principall care of a wise builder is to make choise of a firme foundation to build vpon : for if the foundation be immoueable, the whole building will stand fast and firme : but if the foundation faile, all the building (though neuer so laboriously framed, and artificially composed, will fall to the ground, and come to ruine. Now, no foundation is so firme and immoueable as a *Rocke*, and therefore no building so strong as that which is rayled on a rocky foundation : which will not faile how great a weight soeuer be laid vpon it, nor be mooued, much lesse be remooued with any gusts of wind, force of stormes, or violence of torrents whatsoeuer.

Verse 24.  
Expof.  
a Aug. Hier.  
Basil, &c. in loc.

A true Christian therefore that heares Gods word, and doth it, is fitly compared to such a wise builder that builds his house vpon a rocke : *I will liken him, &c.*

b Psal. 18. 2.

1. By this rocke, a some interpreters vnderstand Christ himselfe : because by the power of his might, the righteous that cleaue vnto him by faith and obedience, are protected and strengthened against the violence of all temptations, afflictions, and persecutions : In which sence *Dauid* saith, b *The Lord is my rocke and my fortresse, &c.*



2. Others, by this rocke vnderstand the inuiolable and immooueable diuine truth of his Sacred word : So *Chrys.* <sup>c</sup>*Chrys. in loc.* vpon this text, *επιταυ δὲ τῆν ἀσφάλειαν τῆς ἐαυτοῦ διδασκαλίας καλεῖ* : He calls the firme securitie of his owne doctrine a Rocke : because vpon a rocke a man may build securely : and hereby hee mooues all his Disciples to imbrace his diuine doctrine : shewing the firme soliditie and immutability thereof, by the solidity and immobility of a rocke : which who so builts his faith vpon, shall stand fast & like Mount Sion that cannot be remooued, but standeth fast for euer. <sup>τὸ σῆμαρον καὶ ἀκατακτάτου ἐστὶν ἡ ἐκείνου διδασκαλία</sup> <sup>τῆς πίστεως</sup> <sup>Ibid.</sup> <sup>d Pla. 125.11.</sup>

But I thinke both these exposicions may bee conioyned, and by this rocke we may vnderstand both Christ, and his Sacred truth : for eas hee is the truth, so his word is truth : as he is the life, and that æternall, so his words are the words of æternall life. And the whole word of truth is nothing els but the reuelation and manifestation of that æternall word, that increated truth Christ Iesus. For hee is the pith and kernell of the whole Bible, g the *α* of the law, and *ω* of the Gospell : <sup>g</sup> *Velatus in veteri Testamento, reuelatus in nouo, in illo pradiatus, in isto pradiatus* : veiled and <sup>g</sup> *Apoc. 1. 8.* <sup>h</sup> *Aug. 2. in* <sup>Ex. 73. 2. 15. <sup>de ciu. dei c. 18.</sup> clasp'd vp in the old Testament vnder obscure Prophecies, promises, types, and figures, and opened or reueiled in the new : for as the two Cherubins had their faces each to other, and both to the Propitiatory, or mercy-seat, so the two Testaments haue relation each to other, and are mutually confirmed one by the other, and haue both an eye to one and the same Christ, <sup>i</sup> *who is the Propitiation for our* <sup>i</sup> *Exod 73. 9.* <sup>k</sup> *sinnes.* <sup>k</sup> *Ioh. 3. 2.*</sup>

As Christ onely is that foundation whereon the spirituall building of the Church is rayfed in some respects : namely first, because hee alone is the beginning and fountaine, whence all spirituall good originally flowes : <sup>i</sup> *Euery good and perfect gift is from aboue, and commeth downe from the Father of lights, &c.* <sup>i</sup> *Christus Petra* <sup>a</sup> *Iac. 1. 17.* and the foundation whereon our confidence, hope, and expectation of any good which wee expect from God groundeth it selfe : <sup>b</sup> *for in him all the promises of God are yea and Amen, to the glory of God the Father.* <sup>b</sup> *2 Cor 1. 20.*



Secondly, because all our perswasion of the most Sacred and irrefragable authority of diuine truth stayeth it selfe on him alone, as being the onely *c Angell of that great co-uenant of life and peace*, which God hath made with his Church in him, & reuealed it to his Church by him: (*d who is our peace-maker, and peace-preacher, and our peace*: and the onely inditer of the Sacred Scripture, *e who spake by the mouths of all his holy Prophets, which were but f the pens of this ready Writer*: ) in which respects the Apostle saith truely, *g Other foundation can no man lay than that which is laid, namely Christ Iesus*: and on this rocke or foundation the Apostles themselues, and their doctrine were founded, or els *h* (as Gamaliel saith) both they and it would quickly haue come to nought, and fallen to ruine.

So in some other respects; the doctrine of the Prophets and Apostles is called the Churches foundation, Christ Iesus being the chiefe corner stone.

First, because they were the first that by their doctrine laid the Churches foundation, and conuerted Infidells to the Christian faith.

Secondly, because their doctrine (receiued immediately from God by most vndoubted reuelation, without mixture of errour, and now left recorded vnto vs in the Sacred Scripture) is *the infallible rule of faith* to all succeeding generations, and that most sure, immoveable, and rocky foundation, vpon which the faith of all Christians may, and doth most securely stay it selfe. Therefore Saint Iohn saith, *k The wall of the city of God hath twelue foundation stones, and in them were written the names of the Lambes twelue Apostles*.

And herein Peter had no preheminence aboue the rest, except a primacy of order onely: for *a Saint Hierome* saith, *the Church is aequally founded on the doctrine of all the Apostles*: for these words, *b Tu es Petrus & super hanc Petram adificabo Ecclesiam*: were not spoken personally to Peter, but generally to all the Apostles, (who as well as Peter did beleue and confesse the same faith,) though in token

*c Mat. 2. 5.*

*d Eph. 2. 14.*

*16, 17.*

*e Luc. 1. 70.*

*f Psal. 45. 1.*

*g 1 Cor. 3. 11.*

*h Act. 5. 37.*

*2. Doctr. Apost.*

*i Eph. 2. 19, 20.*

*k Apoc. 21. 14.*

*a Super omnes*

*quo Eccles for-*

*titudo solidatur*

*Hier. in Ier. li. 1*

*b Mat. 16. 18.*



of vnity they were vttered to one which in vnity did ap-  
 pertaine to all the Apostles, & in whose names Peter alone made this confession. Moreouer, not Peters person, or place, but the *faith* which he confessed, is that rocke on which the Church is built: as both the whole streame of the Fathers, and the generall counsell of Chalcedon doe testifie. *Vide Aug. de ver. dom. Ser. 13. Hil. de Trin li. 6. Chrysost. inc. 16 Mat. Theod. in Cant. Pag 235. Ambros. in cap. 2. ad Eph. Epist. in Appendice, Conc. Chalced. 13.*

Seeing therefore he was called *Petrus a petra*, from that rocke of faith which he confessed, *Thou art the Christ the Sonne of the liuing God*: which faith the rest of the Apostles held, taught, and confessed as well as he, and sealed it with their blood, wee may truely inferre (with S. Jerome) that in this respect they were rocks (as well as he) whereon the Church is founded. *Aug Retract. li. 1. c. 21. Hieron. in Amos, li. 3. c. 6.*

Yea S. Aug. saith farther, that Peter in confessing Christ: and receiuing the power of the keyes sustained the person, not onely of the Apostles, but of the whole Church Militant, as *Iudas* did of the Church malignant: *Vnus malus corpus malum significat quomodo Petrus corpus bonorum, corpus ecclesia*: As one *Iudas* signified the whole societie of the wicked, so one *Peter*, the whole company of good men, the body of the Church. Therefore from those words of Christ to *Peter*, (*Thou art Peter, &c.*) (who represented not the Apostles onely, but the whole Christian Church confessing the same faith:) it cannot bee inferred, that S. *Peter* and his successors are that rocke on which the Church is founded. *Petrus gessit personam Eccle. sicut Iudas inimicorum Christi. Aug. in Psal 108. g Idem. in Job. 6. 12.*

Those therefore that build their faith on that foundation of the Prophets and Apostles, whereof Christ is the chiefe corner-stone, by beleeuing, confessing, and practicing, are those wise builders here specified which build their houses on a rocke.

For the entire and sincere beleefe, profession, and practise of those supernaturall verities which God hath reuealed in his Sonne Christ by the ministry of the Prophets

*Nota Eccles. infallibilis:*



and Apostles, (and that in veritie) is an infallible note of the true Church, and of a true member of the true Church.

All other notes without this are false, and counterfeite, and may deceiue vs.

*Note fallibiles.*

1. *Antiquitas.*

1. Antiquitie without truth is nothing els but a *Vetustas erroris*: for we must not so much attend vnto, or consider what others haue done or thought fit to be done before vs, as what Christ hath done who is before all: we must not follow the custome of man, but the truth of God: for the true antiquity is truth it selfe deriued from Christ b the Father of eternitie.

a *Cypr. epist* 74.  
b 63.

b *Esai.* 9. 6.

2. *Succesio.*

c *Mat.* 26. 1. & c.

d *Naz in laudem Albanasi.*

2. Personall succession without doctrinall is but as c *Caia*phas succeeded *Aaron*, and yet was an enemy to the true High Priest Christ Iesus. d Such false Pastors, or bad members of the visible Church succeeded the true, and good, as darknesse succedes the light, or sicknesse, health, or a tempest, faire weather, or madnesse the right vse of reason.

3. *Vnitas.*

e *Apoc.* 19. 16.

f *Gen.* 49. 5.

g *Luc.* 23. 12.

3. Vnity without truth is but a diuelish faction, and (like that of thieues and rebels) an accused confederacie, and wicked conspiracie against the God of truth, c *Who is the King of Kings, and Lord of Lords*: Such though they combine and vni tie themselves neuer so strongly, are but like f *Simeon and Leui, brethren in euill*; or like g *Herod and Pilate*, that vnited themselves in a league of friendship to persecute Christ Iesus.

4. *Vniuersalitas*

h *1 Reg.* 18. 19.

i *Luc.* 23. 42.

Vniuersalitie or multitude without truth is nothing: for one h *Elias* teaching and professing Gods truth, and truly worshiping the true God of Israel, is to be preferred before foure hundred Prophets of *Baal*, though brought vp in *Ababs* Court, and eating bread at *Iezabells* table: and one i poenitent thiefe confessi g Christ before the high Priests and Elders, Scribes, Pharises, Sadduces, and thousands of Iewes persecuting him.

5. *Nomen Catho.*

Nor the specious titles of holy, Catholike, Apostolike, &c for that Church which hath these titles without truth, is like a boxe in an Apothecaries shop, which without hath the title of a soueraigne antidote written in faire Characters,



sters, and within is full of deadly poyson.

Bare titles will not serue the turne : for those hæretikes in Saint Bernards time, who in truth were *Apostatici* (because they reuolted from the Catholike faith) tearmed themselves *Apostolici* (though they could shew no signe of their Apostleship : ) and in our dayes Popish Catholikes tearme themselves Catholikes, and Iebusites, Iesuites, and the Synagogue of iust, the family of loue.

Be not therefore carryed away from the rocke of Christs Sacred truth with any, or all those glistering shewes which that painted whore of Babylon makes of antiquitie, succession, vnitie, vniuersalitie, or the goodly titles of holy, Catholike, Apostolike, &c. for all these are but the painted face of that whorish Iezabell, or her golden cup glistering without, but within full of the wine of her abominations, and filthinesse of her fornications : the truth of Gods word alone, is that firme and immouable rocke on which euery wise Christian must build the spirituall ædifice of his soule and conscience.

1. This is that rocke out of which wee are spiritually hewen : (*Esa. 51.2*) that is, the *Rocke of our regeneration* : for we are borne againe not of corruptible seed, but incorruptible, by the word of God which lieth and abideth for euer.

2. The rocke of our spirituall nourishment vnto saluation : whence doe flowe 1. the waters of life to refresh our fainting soules, as streames of Waters flowed from the rocke in Rephidim to refresh the thirsting bodies of the Israelites. 2. The hony of spirituall consolation, which doth comfort the soules of Gods Saints in their spirituall Warfarre, more than the hony that Jonathan tasted comforted his fainting Spirits in his warfare against the Philistines : for Gods word is sweeter to the soules of his children than the hony and hony combe. 3. The oyle of denotation : for this rocke poures vs out riuers of oyle, to supply our hard hearts, and stiffe knees, that our soules and bodies may be flexible to the will of God.

3. The rocke that shelters vs from the tempests of temptation, and floudes of affliction and persecution :



i Psal. 104. 18.

k Esai 32. 16

i as the stonie rockes are a refuge for the conies : for whither should we flye in all these for shelter but to Christ and his word ? The Prophet *Esay* saith of Christ : k *This man shall be an hiding place from the wind, and a couer from the tempest, as riuers of Water in a dry place, or as the shadow of a great rocke in a weary land.*

a Psal 56. 10.

And *Dauid* of his word, a *In thy word will I reioyce, in thy word will I comfort me.*

4. *Salutis.*

b Cant. 2. 14.

c Exod. 33. 22.

v. 23.

5. *Contemplat.*

d Psal. 4. 6.

e Heb. 1. 3.

f 1 Reg. 19. 11,

12.

4. The rocke wherein wee may repose vs for rest and safety, (as the b *Doues* in the clefts of the rocke :) or as *Moyes* did c who was put by God into the cleft of the rocke in *Horeb*, and couered with his hand while his glory passed by : and in this rocke we may behold (with *Moses*) not onely *posteriora dei*, the backe-parts of God, (that is, his wondrous workes, and the a<sup>cts</sup> of his power and iustice : ) but *anteriora dei*, the foreparts of God, (that is, the face of his mercy, and d light of his countenance : ) and that in him which is the e expresse character of his fathers substance, or image of his person, namely, Christ Iesus. And with t *Elias* standing in the caue of the rocke in *Horeb* : ) wee may behold God himselfe passing by vs, not onely in a strong wind, violent earthquake, and consuming fire of iustice by the threatnings of the law, but in a soft still voice of mercy by the promises of the Gospell.

Seeing therefore Christ and his holy word is the onely rocke.

g Eph. 2. 1.

First, of our regeneration: without which we lye g dead in sinnes and trespasses.

b c. 4. 13.

Secondly, of our spirituall nourishment and consolation: without which wee can neuer grow to a h perfect man in Christ Iesus.

Thirdly, of our supportation : without which wee fall to ruine.

Fourthly, of our shelter and protection, without which wee lye open to the stormes of all miseries, temptations, afflictions, and persecutions.

i Cor 2. 14.

Fifthly, of our diuine contemplation : wherein we may see God and his Sacred mysteries by the eye of faith ; which cannot



cannot bee discerned by the eye of reason : and without which we are <sup>k</sup> miserable, and wretched, poore, and blind, <sup>† Apoc. 3. 17.</sup> and naked : let vs build our faith and obedience on this blessed rocke, which is immoueable, and cannot be shaken, and then we shall haue a <sup>†</sup> kingdome that cannot be shaken, <sup>† Heb. 12. 28.</sup> that is, of aternall glory in heauen.

All that build not on this rocke are foolish builders, and build vpon the sand, or superficies of the earth without a foundation.

By the sand is here meant, <sup>m</sup> *Alind a petra fundamentum*; that is, any other foundation of our spirituall building besides Christ and his Sacred word : namely, mens traditions, or our owne opinions, or false miracles, or lying legends, or the worlds baits, or the diuels suggestions, &c. all which are fitly compared vnto sand : 1. for their worthlesnesse : for sand is of small or no value : 2. their fruitlesnesse ; for sand is barraine : ) 3. their discrepant incongruity, for yee cannot make a rope of sand, the parts whereof will not hang together : 4. their inconstant instabilitie, floating like a quicke sand.

<sup>2</sup> *Super arenam edificare.*  
<sup>m</sup> *Faber, Stap.*  
*in Loc. I.*

*Rat. Simil.*

Euery Heretike therefore (as <sup>a</sup> *Hilary* saith) builds vpon the sand: because Hereticall doctrines had no firmer ground than mens fancies, and haue no coherence either with the truth, or among themselues. Therefore <sup>b</sup> *Irenaeus* compares heretikes to men labouring of a frenzie : *Quia umbras pro rebus sectantur* : They pursue their owne shadows, and feede themselues with their owne fancies. And <sup>c</sup> *Beda* saith, That euery sinner builds on the sand, because sinne hath no foundation to stay it selfe vpon, nor any reall entity or subsistence in it selfe : for it is *dyala*, a meere irregularitie, or deflexion from the lawe of God.

<sup>a</sup> *Hilary, in Loc.*

<sup>b</sup> *Iren. li. 1. c. 13.*

<sup>c</sup> *Beda in Loc.*

Now there be amongst vs foure sorts of men that build vpon the sand : First, Superstitious Papists : secondly, Prophane *Belials* : thirdly, Greedy Mammonists : fourthly, Masqued Hypocrites.

*Applicat.*  
<sup>1</sup> *Papists.*

First, *Superstitious Papists* (though they would bee accounted the onely true Church, and that none built vpon the rocke of truth but they : ) build their faith vpon sandy



foundations. I will not meddle with those sandy foundations whereon they build the hope of their salvation: namely, their owne merits and satisfactions, the merits and intercessions of Saints and Angells, and the Popes indulgences, whereby he exhausteth the Churches treasurie (as they tearme it) to fill his owne coffers: but will only speake of those whereon (as maine foundations) they build their faith, forsaking the sole immooueable rocke on which they should build it, namely, Christ and his Sacred truth recorded in the Scriptures.

Papist. Fidei  
fundamenta  
tria.

And these are three: 1. the Churches traditions: 2. the Churches authority: 3. the Popes infallibility: yet these three meete in one center, and are deuolued by them into one and the same ground or principle of their faith: for they make the Popes mouth the Delphos, that deliueres to the present Church the Oracles of the auncient Churches traditions.

a D. 40. Si Papa.

And their Canon Law set forth vnder *Gregorie the 13.* saith, <sup>a</sup> That men doe with such reuerence respect the Apostolicall sea of Rome, that they rather desire to know the institutions of Christian Religion from the Popes mouth, than from the holy Scriptures.

But let vs consider these sandie foundations of their faith seuerally.

1 Tradit  
b Hist. Conc.  
Trid:

c Sess. 4. Decr 1.  
d Cossers Enchi-  
rid. c. 10.

1. For *Traditions*, their councell of Trent made a carnall decree <sup>b</sup> (at the time of a Carnouall) that they should be receiued with the same reuerence and affection wherewith we receiue the Sacred Scriptures: yea <sup>a</sup> *Costerius* a Iesuite goes farther, and will haue them receiued with more reuerence, because they are the epistle of the King of heauen, written with his owne finger in the heart of the Church, (that is, the Pope, and Popish Prelates) whereas the Scriptures are written but with inke and paper.

e D. By s<sup>b</sup>. contra  
Perk. de Trad.

These traditions they make of three sorts: 1. *Diuine*, deliuered by Christ himselfe: 2. *Apostolicall*, deliuered by the Apostles: 3. *Ecclesiasticall*, deliuered by the Church.

1 Diuine.

1. *Concerning diuine traditions* (if they bee truely such) we most reuerently and religiously receiue them: but wee  
acknow-



acknowledge none for such but onely those doctrines of faith, & of Gods worship which are either expresse, or by necessary cōsequence contained in the old & new Testamēt.

For although we know and acknowledge that the substance of the old Testament was deliuered among the Patriarches from hand to hand by tradition from *Adam* to *Moses*: and of the new, till it was penned by the Apostles and Euangelists (as some thinke for eight, as others for twenty, as others for fourescore yeares:) yet wee teach that when God had taken the custody of his owne tradition to himselfe by selecting and inspiring choise vessells of grace to commit them to writing (least the streames of truth should haue beene polluted by running through the muddy channells of mens mouths) then the Church was bound to receiue nothing for diuine truth but what is contained in the Scriptures, or necessarily deduced therefrom, and firmly grounded thereupon.

(Bulling. de ver. Dei.

g D. Abbot. conz By/b. de Trad.

As when God had conueighed the whole light of the world (which before was dispersed in the first dayes creation) into the body of the Sunne (created the fourth day:) then he would haue the Moone and Starres to deriue their light from thence, and the whole earth to be therewith enlightened: so though in his first plantation of his Church, God did for a time continue the knowledge of his truth by immediate reuelation thereof vnto some chosen men which might deliuer it to his Church from hand to hand: yet now, since he hath conueighed the whole light of diuine truth into the Canon of the Scripture, hee will haue all the Pastors and members of the Church to deriue their light of sauing knowledge and true faith from thence onely: so that the doctrine of the Scriptures is now the onely diuine Tradition.

b Gen. 1.3  
i & v. 14. &c.

2. Touching *Apostolicall Traditions* wee acknowledge them likewise for diuine; if they vnderstand thereby, that diuine doctrine which the Apostles first preached, then wrot in the Scriptures, as the pillar and foundation of our faith: of which *S. Paul* speaks, *Accipis a Domino quod tradidi vobis*: I haue receiued of the Lord that which I haue also

2 Apost. Trad.

Cor. 11. 23.



b Gal. 1. 11, 12.

deliuered vnto you, &c. b for the Gospell which was preached of me I receined it not of man, nor was taught it by man, but by the reuelation of Iesus Christ

c Iren. li. 3. c. 1.  
d Cyp. Epist. 74.  
e  
Script. est.

And this is the holy and diuine Tradition which c *Ireneus*, d *Cyprian*, and other auncient Fathers speake of, contained in the Euangelists, Apostolicall Epistles, and Acts of the Apostles: (all which are written Scriptures of the new Testament.) This diuine and Apostolicall Tradition we call (with *Tertullian*) *The rule of truth*: and (with *Cyprian*) *The rule of doctrine*: (and with *Basil*) *The rule of right*, or *straight rule of perfection*: (and with their owne *Carthusian*) *The rule of faith and manners*, or of all things to be beleued and practised: for wee constantly a-uerre (with *Cyril*) e *That the securitie of our faith ariseth from the euident and demonstration of the diuine Scripture*: so that no man presume aboue that which is written. 1. Cor.

1 Regula veri-  
tatis Tertul.

2 Doctrina Cyp.

3 Rectitudinis.  
Basil.

4 Creden. dori,  
e agendorum.  
Dionis. Carthus.  
e Cyril. Casseb.  
Hierosol.

4. 6.

f Act. 20. 7.  
g Apoc. 1. 10.

Also we reuerently receiue such Apostolicall Traditions as haue their ground in Scripture, though not expressly: as the celebration of the Sabbath on the first day of the week & the Baptisme of Infants, &c.

3 Eccles. Trad.

3. Touching Ecclesiasticall Traditions, wee receiue for such:

First, those doctrines of faith which the ancient Primitive Counsailes haue determined against Heretikes, hauing their ground in Scripture: as that there is a Trinitie of persons in the vnitie of the diuine essence, and that the Sonne is *consubstantialis*, that is, consubstantiall and coequall with the Father, &c. yet we dare not say (with daring *Costerius*;) That the first foure generall Counsailes are to bee receiued as we receiue the foure Gospels.

h Euseb. con-  
tra. 6. 1.

a Per. de Trad.

Secondly, those rules which the Primitive Church hath set downe for order and comeliness in the seruice of God: yea we acknowledge that the present Church hath power to make Canons to that purpose, so they bee consonant to the generall Canons of the Scripture: namely, 1. That they tend to b *decency and order*. 2. To *edification*. 3. That they be free from superstition. 4. That the Church be not

b 1 Cor. 14. 26.  
40.

ouer-



ouerburthened with the multitude of them.

But if by the Churches Traditions they vnderstand the *Trad. Papist.* Canons of their latter Counsailes (which were but conuenticles or confederacies against Christ and his truth, for the maintenaunce of Papall Hierarchy, and wherein all the Bishops were the Popes sworne seruants, and directed by him as by an Oracle, what to doe, and decree: or the decrees of their Popes (some of which haue becue Idolatrous, some hereticall, and some superstitious :) or if vnder that name, they would thrust vpon vs euery Fryers dreame, rotten reliques, base costome, and idle ceremony of the Romish Church: then we reiect their vnwritten Traditions as sandy foundations to build our faith vpon, and means to lead vs into a sea of errors, and vncertaineties, wherein there is neither banke, nor bottome.

And such Traditions as these bee the sandy foundations whereon they build many articles of their Romish Creed: namely, priuate Masses, halfe Communions, Transubstantiation, adoration of the host of Images and reliques, Inuocation of Saints and Angells, Purgatory, and the Popes transcendent authoritie in things Ecclesiastical and temporall. For one of their owne plainly confesseth, That *many points of their Romish faith would reele and rotter if they were not supported by Traditions.*

And this is the reason why they refuse their triall by the Scriptures, and thinke Christ and his Apostles, both incompetent Iudges, and partiall witnesses for the decision of their cause.

Yea Bellarmine (their great Goliath saith peremptorily :) That it was not the proper end of the Scriptures to bee Rule of our faith, and that they are at the best but *Regula partialis non totalis*: that is, a peece of a rule, but not the whole entire rule of faith. And *Costerius* affirmes, that they were not writtē to that end that they should prescribe vnto vs an absolute and exact rule of faith, and administration of Sacraments, and other things necessary in the Christian Common-weale: but occasionally to confute Iewes and Heretikes, and to take away certaine abuses which

*c Andradae Oribodux Explicat. Conc. Trident. li. 2.*

*d Conference betweene Dr. Feately, and M. Fisher.*

*a Bell. li. 4. de ver. dei, non scripto. c. 12. q. Enbbr. c. 1. descript.*



then arose in the Church, and to comfort some that were weake, and vnstable in the faith, &c. as if the Christian Church then vpon those occasions had some neede of the Scriptures, but now no need at all. Thus basely (if I may not say blasphemously) doe they thinke, speake, and write of the Sacred Scriptures.

c Iren. li. 3.  
contra her. c. 2.

And when we confute their errors out of the Scriptures, then (with the Valentinians of old) they fall to accuse the Scriptures themselves: c *Quasi non recte habeant, nec sint ex autoritate, &c.* as if they were ill translated, or obscure, or imperfect without Traditions, or of no anshority in themselves without the authoritie of the Church.

a *Autoritas  
Eccles:*

Therefore they make the Churches authority another maine foundation of their faith: as if it were greater than the authority of scripture, yea as if without that scripture were no scripture: because the Church gaue testimony to the scriptures, that they were diuinely inspired & made them Canonically: therefore (say they) both the diuine, and Canonically authority of the scriptures relies vpon the Churches authority.

d I Ioh. 29.

But let me aske them that so say: was *Iohn Baptists* authority greater than Christs, because he gaue testimony vnto him: d *Behold the Lambe of God that taketh away the sins of the world:* or doth the Herald that proclaimes the Kings title and authority, giue him his title and authority? or is the gold which the goldsmith toucheth therefore good, because he (vpon trialtherof by his touchstone) declares it to be so? was it not so before his tryall? would it not haue been so if he had neuer tryed it? yes vndoubtedly.

Dilemma.

When the Church did first declare the scriptures to bee the word of God, either they were so before this declaration of the Church, or not: if not, then the Church erred in declaring them to be so, which were blasphemy, and flat Atheisme to auerre: if they were so, then they receiued no diuine authority from the Churches testimony.

a *Bellarmin. li. 2.  
de anthon.  
conc. c. 12.*

I know a Iesuit would thinke to winde himseffe out of this dilemma with a *Bellarmins* distinction of *in se, & quoad nos*: saying, that the scriptures are of diuine authority in them-



themselves, but could not be so acknowledged of vs without the Churches testimony : but this distinction will not serue the turne : for if they bee so in themselves, they would be so if we neuer acknowledged, or receiued them for such : (as the Scriptures of the new Testament are diuine euen among the Iewes and Turks, though they would neuer acknowledge them to be so : ) and if they bee so in themselves, why should they not be so vnto vs? why should we not receiue the sacred Scriptures as diuine, for the diuine authority which they haue in themselves without the Churches authoritie.

Indeed the Churches authority or testimony may bring Infidells or Hæretikes to heare the word that they may be conuerted, <sup>b</sup> (as Andrew brought Peter, or Philip, Nathaniel vnto Christ, or as the woman of Samaria brought the citizens of Samaria to heare Christ with her testimony of him : <sup>c</sup> Come see a man which hath told me all that euer I did : <sup>c</sup> c. 4. 39. <sup>b</sup> Ioh. 1. 41. 45. Is not he the Christ?

And in this sense is that S. Aug. saith: <sup>d</sup> I should not haue beleeued the Gospell, if the authority of the Church had not mooued me thereto : but when they haue heard it, they are conuerted, and beleue, not for the Churches testimony, but by the diuine authority, and cœlestiall efficacy of the word it selfe, which is <sup>e</sup> The power of God vnto saluation to <sup>e</sup> Rom. 1. 16. euery one that beleueth : as the Samaritans said to the woman : <sup>f</sup> Now we beleue not because of thy words, for wee haue heard him our selues, and know that this is indeed the Christ, the Saviour of the world. <sup>f</sup> Ioh. 4. 2. <sup>d</sup> Aug. cont. epist. fundamenti c. 5

The third sandy foundation of the Romish faith is the <sup>3</sup> Popes infallibility : which I doe not falsely impose ypon them as a generall ground of their faith, (though some of their owne learned men hold the contrary : because their grand champion Bellarmine auerres, and prooues that it is <sup>g</sup> Communissima opinio fere omnium Catholicorum : that is, the most common and generall tenet of all those of the Church of Rome, whom he calls Catholikes. <sup>g</sup> Bellarm. de Rom. Pont. li. 4. c. 2. <sup>3</sup> Infallibilitas Papæ.

For although the Papists brag much of their Catholike Church that it can teach nothing but Catholike truth: and



and is not subiect vnto error, because Christ said of his true Church built vpon him and the rocke of his diuine truth,  
 a Mat. 16. 18. *That the gates of hell should not preuaile against it:*  
 b Rom. 7. 8. which they falsely apply to the Church of Rome: b whose  
 c Esa. 1. 21, 22. faith was indeed once famous through the world, though  
 now the c *faithfull city be become an harlot*, her gold mixed  
 with dross, and her wine with water: yet aske them what  
 they meane by that Church that cannot erre, they will tell  
 you they meane thereby the Pope (the head of the Church,  
 and Saint Peters successor) d for whose faith Christ pray-  
 ed that it should not faile.

d Luc. 22. 32.

e Bellar. *ibid.*

So Bellarmine affirmeth, That the common opinion of Romish Catholikes is *e Ipsam infallibilitatem non esse in cœ- tu Conciliorum, ut in concilio Episcoporum, sed in solo Pontifice*: that the infallibilitie rests not in the assembly of Counsailes, nor in the counsell of Bishops, but in the Pope alone: for they hold that any member or Pastor of their Church is subiect vnto error: yea all the Bishops and Pastors of the Church assembled in a generall Counsaile (if the Pope confirme not their Canons: ) onely the Pope cannot erre when he defines a matter of faith, *Ex Cathedra*, (that is, by his Papall authority,) as if the Popes chayre weremade of Irish wood, to which no cobweb of error could possibly cleaue.

And therefore all must be Hæretikes that be not within his pale, scripture must be no scripture without his allowance, and Kings no Kings if he please to kick their crowns of their heads with his holinesse foot, or to bellow out excommunications, and depositions against them with his Papall Bull. Yea hee may make new articles of faith: (as *Pius quartus* did adde twelue articles to the Nicene Creed in a Bull of his (sent out about the time of her *Tridentine conuenticle*) entituled *f The publike profession of the Orthodox- all faith to be vniiformely professed and obserued*: and likewise he may adde ten commandements of the Church to the ten commandements of Almighty God (which I haue seene in an English Roman Catechisme: ) which must be kept with all Religious obedience of all the Popes Disciples: and dis-

f Bulla Pii 4  
 super forma  
 profess. fidei.

pence



pence against the commandements of God, by allowing incestuous marriages, and the religious vowes of children made without the consent, yea against the will of their parents, and the deposing and murthering of Princes for the advancement of the Catholike Religion.

These be strange conclusions to be drawne from Christs prayer for *Peter* that his faith should not faile. which place *S. Aug.* will haue to be meant onely of *Peters* own particular sauing faith, whereby he should after his fall resist the temptations of *Sathan*, and stand fast vnto æternall life: and comfort and strengthen his brethren (falling as he did) with the same comforts wherewith himselfe was comforted of God: which exposition seemes most consonant to the scope of the text. But admit it to be meant of that doctrine of faith which *S. Peter* should teach the Christian Church: shall they therfore deriue the effect of Christs prayer from *Peter* to the Popes of Rome, from an holy Apostle (diuinely inspired, and directed by Gods vnererring spirit into all truth, according to Christs promise made to his Apostles: ) to a ranke and succession of men among whom their owne Histories do testifie that there haue been found Atheists, Infidells, Idolaters, Heretikes, Schismatikes, incarnate diuells, and hatefull monsters of mankind? vndoubtedly so good præmisses will ill beare so bad conclusions.

I need not goe farre for instances, their owne histories afford such plenty. 1. *Marcellin.* turned Pagan, and sacrificed to heathenish Idols: for which hee was condemned in the counsaile of *Sinnessa*. 2. *Liberius* was an Arrian, and subscribed to the vniust condemnation of *Athanasius*. 3. *Honorius* was a *Monothelite* (holding that Christ had but one will, & consequently but one nature:) for which he was condemned in three seuerall counsailes. 4. The counsailes of *Pisa* and *Constance* condemned *Greg.* 12. and *Benedict* 13. for notorious Schismatikes, obstinate Heretikes, scandalizers of the whhle Church, and vnworthy, the Papacy. 5. And the same Counsaile of *Constance* condemned *Iohn* the twenty three for an Atheist, because he held as his

*Aug. de cor-  
rept &  
gra. 12.*

*Ioh. 16. 13.*

*Inst.  
Baron. Annal.  
Anna. 3093.  
Idem. An. 357.*

*Syno 1. 6. all.  
4. 12. 13. & 7.  
all. ult. & 3. &  
all. 7.  
Theod. Niem.  
de sibi sm. li. 3.  
c. 44.*

*& Conc. Con-  
st. 5. 73.  
Bin. Com. Const.  
p. 1584.*



h Conc. Basill.  
sect 34.

ment that there was no immortality of the soule, nor resurrection of the body, nor life euerlasting. 6. h The counsaile of *Basill* deposed *Eugenius* the fourth, declaring him to be a Simonist, a periured wretch, an incorrigible schismaticke, and an obstinate haretike.

a Watson quod-  
libet.

And a *Bellarmino* being demanded after the death of *Sixtus* 5. what hee thought became of him, answered: *Quantum capio, quantum sapio, quantum intelligo, descendit ad infernum.* As farre as I can thinke, conceiue, or vnderstand, he is gone directly vnto hell.

b Num. 23. 17.

It is strange therefore that those that haue no faith themselues should be such infallible rules to guide the faith of others, and to lead others to heauen while themselues goe to hell: (seeing no norme or squire can make other things squared thereby straight If it selfe be crooked, nor any man iudicially determine otherwise than himselfe iudgeth) vnlesse there be such a vertue annexed to the Papall chaire that (be the Pope what he will) when hee sits downe therein, he shall be like b *Balaam* to blesse where he meanes to curse, or like c *Caiaphas* to prophesye and speake truth, not vnderstanding what he saith.

c Ioh. 11. 50. 51.

d Dr. Field of  
the Church.  
li. 3. in Append.

Moreover, it is the iudgement of many of their owne diuines, (namely, *Bozsius*, *Gerson*, *Occam*, *Almaine*, *Alphon- sus a Castro*, and the *Sorbonists* : ) that the Pope may not onely be an Haretike himselfe, but write, teach, preach, and define Hæresie, and that e *Cathedra* : (.i. by his Papall authority .) And diuers instances are given by our e learned Diuines wherein they haue actually erred not onely in Church Canons, dispensations, and Papall decrees, but euen in matters of faith defined by them both in Prouinciall and generall Counsailes. And one of their owne Canonists saith f That if the Pope be found so negligent of his owne and his brethrens saluation that he draw innumerable soules by troopes with himselfe to be damned in hell, no man may say vnto him, why dost thou so?

e Dr. White  
of the Church.  
sect 36.

f Apud Grat.  
D. 4. Si Papa.

What a lamentable thing is this, that poore seduced soules should thus forsake the rocke of truth to build their faith on such sandy foundations; namely, the Churches Tradition.



Traditions, as they are deliuered by the Pope and the Churches authoritie, which is in effect nothing els but the Popes infallibility : (who is the Church g virtually, because all the power of the Church rests wholly in him : ) and yet he a man that may be, and often hath beene an obstinate Hæretike, Schismaticke, Atheist, &c. and teach, preach, and define error, and lead thousands with himselfe headlong vnto hell. g Greg. de Valentia T. 3. diff. 1. P. 24.

But let vs renounce such sandy foundations, and build our faith on the rocke of truth, contained in the Scripture : for the sacred Scripture is that a Paradise of God, in the midst whereof are : first, the tree of knowledge, bearing no forbidden fruit : for b reuealed things are for vs and our children. a Zam. descrip. b Deut. 29. 29.

Secondly, c The tree of life (Christ Iesus, the kernell and pith of the scriptures :) and no d Cherubin set with a flaming sword to keepe vs from it : but the way left wide open, and all invited to come vnto it : e Come vnto me, &c. e Apoc. 2. 7. d Gen. 3. vlt. e Mat. 11. 28. f Psal. 23. 3.

Thirdly, f Riuer of liuing waters to refresh and comfort our soules in temptation, affliction, and persecution.

Fourthly, A coelestiall aire sweetly breathing in the midst thereof : (videlicet, g afflatus Spiritus Sancti, the inspiration of the holy Ghost,) inspiring both the penmen of it, and all that with faith, humility, and reuerence, reade or heare it. g 2. Tim. 3. 16.

Fiftly, God walking in the midst of this Eden : whose voice doth teach, reprove, correct, instruct, and comfort euery sonne of Adam, that doth heare, and doe it, making him h wise vnto saluation through the faith that is in Christ Iesus. h V. 15.

2. A second sort of those that build on the sand are Prophane sinners : who build on the sand of their owne securitie and præsumption of Gods mercy, i continuing in sinne that grace may abound, as if God were wholly composed of mercy. This perswasion giues encouragement to the Prophane swearer to flye in the face of God, and threaten heauen with his blasphemies, as if he would beare with, fight with God, and dare him to put on his habergion of iustice, i Rom. 6. 17.



and gird himsef with his sword of vengeance: saying in his heart, *k Where is the God of iudgement?* And to the swinish drunkard, and lasciuious adulterer to ouerburthen the earth with their impieties, *l turning the grace of God into wantonnesse, and committing all uncleannesse euen with gredines:* and yet say in their hearts, *m Tush, God hath forgotten, he hideth his face and will neuer see it.* (As if that God that made both day and night, and to whom *n the night is as cleare as the day*) did not as well behold the one walking secretly in the twilight, as the other impudently staggering in the streetes at noone day.

But those shall one day know that the *a Lord is righteous as well as grations:* and hath not onely his throane of grace, but his seat for iudgement. *b As there is a rainebow about his throane in sight like vnto an Emerald* (representing his mercy, and couenant of grace, which is euer greene and fresh, and most comfortable to his children, and whence he continually streames downe showers of spirituall and temporall blessings vpon them: so out of this throane proceed *c lightnings, and thunderings, and voyces,* to signifie his iudgements denounced against, and reserued for the wicked. *d Deus enim quantum patris pietate indulgens semper & bonus est, ita iudicis maiestate metuendus, &c.* For God as he hath the tender indulgence of a father, so hath he the dreadfull maiestie of a iudge he hath prepared both heauen and hell, as well places of æternall sorrow and torment as ioy and solace; and as well the pit of infernall darkenesse as the light that no mortall man can attaine unto.

Let the Prophane sinner therefore know for a surety, *e Leu. 26. 21. 24.* that if he *e walke contrary to God* (by iniquity, and obstinacy) God will walke contrary to him in wrath and fury. If he prouoke God dayly by cursing and swearing, God will send out a *f flying roule of curses* against him, that shall flye into the midst of his house and consume it with the timber and stones thereof. If he drinke without thirst, and wastfully swallow downe flagons of wine here: hee shall thirst without drinke, and not haue a *g droppe of cold water* to coole his tongue hereafter. And if he burne with

*k Mal. 2. 17.*

*l Eph. 4. 19.*

*m Psal. 10. 11.*

*n Psal. 1. 239. 12*

*o Pro. 7. 9.*

*a Psal. 116. 5.*

*b Apoc. 4. 3.*

*c v. 5.*

*d cypr. de Lapf.*

*f Zach. 5. 1. 2.*

*g e.*

*g Luc. 16. 24.*



the fire of vnlawfull lust here, he shall (without serious and seasonable repentance,) burne hereafter in the blake that burnes with fire and brimstone for euer: for the Lord doth as well treasure vp wrath for the i vessells of wrath, as mercy for the vessells of mercy, *k Saluat saluandos, & iudicat iudicio dignos, &c.* He saues those that are to be saued, and condemnes those that are worthy to be damned, making the one a receptacle of his mercy and an organe of saluation, and the other a receptacle of iudgement, and organe of damnation. *b Apoc. 21. 8. i Rom. 9. 22. 23. & Iren. li 3. c 43.*

3. A third sort are couetous Mammonists: who build their nests in this world: beeing herein more foolish than the swallowe *a Solinus* that will not build her nest in a ruinous house: for the world is a great house whose whole fabricke shall fall to ruine, *b The heauens shall vanish as a scrowle, the elements shall melt with heat, and the earth with all therein shall be burnt vp. b 2 Pet. 3. 10.*

These are rightly saide to build on the sand: for the world and worldly things are like the sand in two respects.

1. *Quia fluida*: because all things therein flowe and floatelike a quickesand: *c for the world passeth away and the lusts thereof.* Whence it is compared to a *d Sea of glasse: d Apoc. 4. 6.* To a sea, because it ebbs, and flowes, and is tempestuous: and to a glasseie sea, because all things therein are brittle and slippery, sliding, fading, vanishing in a moment.

2. *Quia sterilia*: As sand is barraine, so worldly things (especially if couetously affected, vniustly gotten and basely possessed) are fruitlesse, and vnprofitable. Treasures of wickednesse profit nothing. for the Lord casteth away the substance of the wicked. *e Pro. 10. 2, 3.*

Therefore, though the world account her darlings Oracles of wisdom, yet in Gods Dictionary they be termed fooles: *f Thou foole, this night will they take away thy soule, &c.* The word is *αἰσῶν*, (signifying improuident,) for though worldlings be so wise *g to win the world,* yet *g Mal. 16. 26.* they are so improuident to loose their owne soules. And



marke I pray you how many points of extreame folly they commit.

1. They doe with great care and paines gather that which they cannot long enioy: but it shall bee taken from them, or they from it in a moment.

2. They lay vp their treasure where all their Prædecessors haue lost it.

3. They make their seruant their master: that is, serue

*b* 1 Tim. 6. 9, 10 *Mammon* which should serue them.

4. *h* They pierce themselves thorow with many sorowes.

5. They preferre (which is the greatest folly) gold before God, gaine before godlinesse, money before mercy, the world before their owne soules: and that when they are neereft their graue, and so drowne themselves irrecoverably in perdition and destruction.

*Applicat. 1:*

*a* 1 Reg. 21. 4.

*b* Elz. 5. 8.

*c* Iob 27. 18.

*d* Elz. 5. 1.

1. O that euery oppressing *Ahab* would think of this, that is a sicke for *Naboths* vineyard, and neuer weary *b* ioyning house to house, and land to land, till there be no roome for the poore in the earth: for certainly hee that builds his house as the *c* moth, (that is, by spoiling and consuming others) *d* when he shall cease to spoile, shall himselfe be spoiled and consumed.

This is the cause of the decay of so many great families both in city and countrey, because they haue built their houses not onely vainly on the sand, but cruelly in an *Acheldama*, a field of blond: for *e* the bread of the needy is the life of the poore, he that robs him thereof is a murtherer. If houses therefore be thus built (though neuer so high) the *f* stone out of the wall shall cry, and the beame of the timber shall answer it, woe to him that buildeth his house with blond, and erecteth a city by iniquity.

*e* Syrac. 34. 21.

*f* Hab. 2. 11, 12.

*g* Mal. 3. 8.

2. O that euery Symoniacal Patron, and greedy Improprator would thinke of this, that robs God to enrich himselfe: (*g* ye haue robbed me in tythes, and offerings, &c.) and (like the Eagle) with the flesh that he takes from Gods altar, carries a coale to burne his owne nest.

O that



3. O that euery vnconscionable Lawyer would thinke of this : who if he put not on the Lyons skinne, will put on the Foxes case, and get by cunning vnder pratence of Law what hee cannot get by violence. I taxe not you (Reuerend Fathers of the Lawe) I doubt not but you account Godlinesse your greatest Gaine, and doing euery man right your greatest ioy : for that will build you sure houses, and bring you peace at the last.

But let me beseech you in the bowells of Christ, not to suffer those that are vnder you to delay causes so long, till the silly sheepe that goes to lawe for a locke of his wooll lost in the countrey, loose his whole fleece in the City before hee end his suit : for it is a common complaint among vs poore Countrey-men, that a poore man were better giue away his coate than goe to lawe for it against a rich aduersary : for let his cause bee neuer so iust, and honest, if his Aduersaries purse be stronger, he shall neuer haue an end of it, till he hath spent himselfe, and lost his cause.

4. O that griping Vsurers would thinke of this, that secretly eate vp mens estates, as the Moth consumes a garment, or little wormes the heart of a great Oake. Though this sinne may pleade prescription, (because the roote thereof is couetousnesse : which is as auncient as the fall of man, and the roote of all euill) yet <sup>a</sup> a learned Diuine (late of this Church and City) in a treatise of his against this sinne of Vsurie, <sup>b</sup> auerres and prooues substantially, That neuer any Christian Church Orthodoxall, or Hæreticall, defended it as lawfull (as it is now practised among vs) since the world stood,

<sup>a</sup> 1 Tim. 6. 10.  
<sup>b</sup> D. Fenton of  
Vsurie.

How then dost thou hope to dye a Christian, if thou liue and dye an Vsurer, which no Christian Church did euer approoue? If it bee a condition required of him that will <sup>c</sup> enter into Gods Tabernacle, that <sup>c</sup> he lend not his money vpon vsurie, how dost thou then  
that

<sup>c</sup> Psal. 5. 13.



that makest it thy trade, and doest liue, and dye, in it hope to enter ?

If euer therefore thou looke for remission of thy finnes at the hands of God, and saluation of thy soule, repent speedily, and make restitution : It is the position of that iudicious and learned Father S. *Aug.* concerning euery sinne of this nature, wherein our brother is really wronged by impairing his estate to increase ours vnlawfully : *Non remittitur peccatum, nisi restitnatur ablatum restitui potest. .i.*

d *Aug. epist. 54.*  
ad *Macedon.*

The sinne is not remitted by God, vnlesse that which is wrongfully taken from our brother be restored, if a man be able to make restitution : for God will neuer forgiue, nor receiue vs so long as wee vniustly retaine what is none of ours. I know this is *Colloquintida* to the vsurers heart, but he must swallow this bitter pill, if euer he will bee purged from his sinne.

e *Psal. 51. 17.*

But I spend too much time vpon those that hate to bee reformed : and haue stopped their eares (like deafe Adders) at the voices of better charmers : for one saith truely of an Vsurer : *Pœnitet expensi prater ea nihili* : Hee neuer repents of any thing but of his cost and expences : Yet being called to this place (which is reported to be the common Mart for this sinnefull trade) I could not but speake something thereof : it may please God for the conuersion of some : (for hee doth manifest his power in weakenesse, and a out of the mouths of Babes and Sucklings hath ordeined strength : ) if not, yet for the discharge of mind, conscience, and deliuerance of mine owne soule.

a *Psal. 8. 2.*

5. O that the couetous Merchant would consider this, that doth engrosse commodities that he may haue *Monopolies*, (that is, none sell but he, and so sell at his owne rates :) whereby he doth grind the faces of the poore Tradesmen, and eate out the bowells of poore buyers, that stand in need of such commodities And the deceitfull artificer or Tradesman : for now single trades are growne to be double, and in one trade or occupation there betwo skills: the one of doing it truely, the other of doing it deceitfully :  
(called



called the mystery of the trade, which for the most part is a mystery of iniquity :) for now hee that knowes the falsehood as well as the truth of his trade, and can set a good glasse vpon bad wares, is the most skilfull tradesman; and he that can make an excellent counterfeit, and sell it for good, and at as great a price, is accounted the best artificer. Thus men take money not for wares but for cosenage, and selling deceit, doe buy with the price thereof (if they speedily repent not) their owne most certaine damnation.

Thus you see into how many intricate mazes, *Mammon* doth leade men to their owne destruction: Bee not therefore the slaues of Mammon, least ye become the proprietaries of hell and damnation: for as pride shut vp heauen against the diuell, and gluttony Paradise against our first parents: so couetousnesse is the key to open hell gates to the seruants of Mammon. If therefore thou wouldest shunne the *b* broad way and open gate to destruction, and find the narrow way and streight gate that leades to saluation. *S. Bernard* teacheth thee how to doe it, *c* *Inuenisti plane sapientie viam, si prioris vite peccata defleas, si huius seculi desiderabilia parui pendas, si bona opera exerceas, & eternam beatitudinem toto desiderio concupiscas.* Thou hast found the way of wisdom, if thou bewaile thy finnes, contemne the worlds vanities, exercise thy selfe in good works, and earnestly mind and desire heauenly happinesse. *b* *Mat. 7. 13, 14.*

4. A fourth sort of these foolish builders on the sand, are masqued Hypocrites: who build their præsuming hope and confidence of their saluation, vpon the sandy foundation of their fained holinesse: for they haue a *forme of godliness but deny the power thereof.* *a* *2 Tim. 3. 5.*

These (as a *b* Reuerend and learned Diuine of our Church hath well obserued) doe mocke God and the world. *b* *D. Boyce* Deane of Cant. in his *Possill.*

1. They mocke God and his word, for where God saith, *Facite iustitiam*, worke righteousnesse, they doe, *non facere, sed fingere*, not doe, but faine righteousnesse: *c* making cleane the outside of the cuppe and the platter, but within *c* *Mat. 23. 25.*



are full of rottenesse and corruption.

2. They deceiue men being Christians in lippe onely, not in life: making a masque of Religion: or rather a very vizar, wich eyes, nose, and mouth fairely proportioned to all purposes.

*Luc. 16. 19.  
c. Iack. Institut. l.  
5. c. 20.*

For they will flocke and flye to the temples (as doues to the windowes) and lift vp the white of the eyes, and sit at the Preachers feet (as *Mary* at Christs) and send out whole vollyes of sighes when the word is preached, *c. Sed omnem religionem in templo, & cum templo relinquunt, &c.* They leaue all their Religion at the Church, and carry none home with them to expresse it in their liues.

*Gen. 27. 22.*

If ye deale with them, ye shall finde *Iacobs* smooth voice, but *Esaus* rough hands: for the Hypocrite is like counterfeit gold, faire in shew, but false in touch: *Intus Nero, foris Cato, totus ambiguus*: a *Cato* for his outward grauity, but a *Nero* for his inward malice and crueltie, *a meere aquinocator*: *g. Aliud enim corde occultat, aliud voce pronunciat*: He speakes one thing, and meanes another.

*Cyp. Ep. 54.*

But most of all hee deceiues his owne soule building on the sand, while he thinks he builds on the rock, & so builds his owne ruine: for when the flouds of persecution arise, they soone wash away his painted holinesse, and cast downe his rotten building: and the fall therof is great euen to the bottome of hell: which is the hypocrites proper portion, and hæreditary possession, wherein all other sinners doe but share with him: *h. They shall haue their portion with hypocrites, &c.*

*Mat. 24. 51.*

*Par. 3.*

The third difference betweene these wise and foolish builders, is in the effect or issue of their building: which in the one is firme stabilitie *ix imor*, If fell not, and in the other, a suddaine and fearefull ruine. *x. imor, &c. And it fell, and the fall thereof was great.*

*1. 25.*

1. In the former are implied three things: 1. *Tentatio varia*: The varietie of the temptations, And the raine fell, &c. 2. *Tentationum victoria*: The victory that this firme building had ouer these temptations: in that (notwithstanding all these) it stood fast and immoueable, and could



could not be cast downe. (*And it fell not* :) 3. *Victoria causa*: The cause of this victory, and impregnable stability: because it was built on a rocke.

2. In the latter are likewise implied 3. things: 1. *Ruina causa*: The cause of the ruine: *And the raine fell, &c. and beat upon that house*: 2. *Ruina ipsa*: The ruine it selfe: *And it fell*. 3. *Ruina qualitas seu natura*: The nature or qualitie of that ruine: *And the fall thereof was great*.

1. The tentations that assaile both these buildings are the same, wherein obserue: 1. *Tent. numerum*, their number or diuersity: (*viz. raine, floods, winde.*) 2. *Impetum*: their forcible nature, and violence: *egressus sunt, &c. They beate upon that house*. For these three (raine, floods, and windes) assaile a materiall house on euery side to try whether the building be firme or no: 1. The raine beates vpon the rooffe of the house. 2. The floods vndermine the foundation: 3. The winds beat on the walls and sides of the house: as that *a Iob 1.19* a whirl-wind did smite the foure corners of *Iobs* house, and threw it flat to the ground.

I will not trouble you with the varietie of opinions among Interpretors, what is here mystically meant by raine, floods, and winds: I take it Christ meanes hereby to include all kinds of temptations, wherewith the Christian Church in generall, and euery Christian soule in particular is assaulted, and violently beat vpon by the world, flesh, and diuell, to ouerthrow it and bring it to ruine.

But if ye will haue a difference made betweene them, I thinke 1. By the raine is meant the temptation of prosperity: which softens mens minds ouermuch with wantonnes and luxury, and so workes their ruine: for raine falls *gut-tatim*, by droppes, and soakes into the house by little and little, and so rots the rafters and beames, and brings it to ruine.

2. By the floods are meant the *Tentations of aduersitie*, (*i. afflictions and persecutions* :) which like *Torrents* assaile this building violently to ouerturne it from the very foundation: for afflictions are called floods in Scripture. *a b Psal. 69.2.* I am come into great waters where the floods ouerthrow



me. b And persecutions also : *The floods of ungodly men made me afraid.*

g. *Ventil.*  
e. *Ad. 13. 10.*

3. By the windes are meant the *temptations of persuasion*, whereby Sathan and his instruments (which like *Elymas* the forcerer are full of all subtletie and mischief, and enemies of all righteousness) cease not to peruert (as much as in them lyes) the straight wayes of the Lord.

And this they seeke to doe two wayes.

d. *Greg. mor. li.*  
3. c. 19.  
e. *Psal. 55. 21.*

1. *Per blanditias, .i.* By their subtle persuasions and faire allurements : for (as S. Gregory saith, d *Verba molliunt dum virus infundunt*: that is, (to vse the phrase of the Psal.) e *Their words be smoother then oyle, yet they be very swords*: namely, to pierce, wound, and kill mens soules. These may bee compared to the warme Southwindes, or pleasing Westwinds : which (with their warme, but strong blasts) may ouerthrow an house as soone as the blustering Northwinds.

f. *Ion 1. 4.*

g. *Act. 27. 14, 15*

2. *Per minas, .i.* Their cruell threatnings, and bloody inquisitions whereby they endeauour to deterre men from truth, and force them to entertaine error for feare, if not for loue: and when they cannot persuaade, they will enforce mens consciences. These may be compared to that f *stormie wind* raised vpon the sea, when *Jonas* was in the ship : or S. *Pauls* tempestuous wind (called g *Euroltydon*) which draue his ship with such violence, that the Mariners could not gaide it, but were faine to let it driue whither it would.

Doctr.

a. *Cypri. de Lappi.*

The true Church and euery member thereof is assailed & tryed on euery side : In peaceable times with the raine of prosperity and warme southwinds of hereticall suggestions: and in troublesome times with the blustering Northwinds of tyrannicall threatenings, and violent torrents of persecution. In the one the Church is a *Militum Christi cohors candida* the white band of Christs souldiers, fighting vnder the white ensigne of peace: in the other *rubicunda* the bloody band, fighting vnder the bloody banners of persecutiō: for sometimes, the P. of peace holds out the white flag of peace to his Church: sometime, the L. of Hosts holds out vnto her the bloody streamer of warre, bloodshed, and persecution, and tries



as well by the one as the other, whether his souldiers will cleaue close to their captaine, and follow their coulers.

1. Smooth <sup>b</sup> *Jacob* (the worlds faire sonne) prosperitie <sup>1 Tent prosper.</sup> may as soone and sooner deceiue and supplant vs, than <sup>b Gen. 27. 22.</sup> rough *Esau* (the worlds churlish sonne) affliction and per- <sup>36</sup>secution: for the poyson of aduersitie is sometimes so tempered in our soules with the wholesome ingredients of faith, hope, patience, and humilitie, that in stead of killing it doth cure vs, and purge our soules of the corrupt humors of sinne: and so playes the schoolemaster, not onely in whipping and scourging vs, but also in teaching and instructing vs to know God, and our selues, and the worlds vanitie, and to labour after a more permanent felicity. Whereas prosperitie many times (like <sup>c</sup> *Dalila*) lulls many a strong Samp- <sup>c Iud. 16. 19.</sup>son so long asleepe in her lappe of carnall pleasures that she takes from him that wherein his spirituall strength consisteth, and betrayes him to that vncircumcised Philistin the diuell.

So then the worlds musicke of profits and pleasures is but a *Syrens song*, which while it tickles our eares, it wounds our hearts, and splits our soules vpon the rockes of sinne, whereby oftentimes wee make shippwracke of <sup>d 2 Sam 11. 2.</sup>our saluation, <sup>d</sup> *Dauid* who did cleaue fast vnto God in <sup>&c.</sup>his troubles, in his prosperitie started aside like a broken bow, and fell into the fearefull sinnes of Adultery and murder.

And *Peter* <sup>a</sup> who stoutly defended his master among the swords and staues in the garden, basely denyed him, when <sup>a Mat. 26. 31.</sup>he was basting himselfe by the fire in the high Priests hall. <sup>& Io. 18. 10. 18</sup> <sup>b</sup> *Aug.* in *Plal.* <sup>b</sup> *Homo victus in Paradiso, victor in stercore,* <sup>c</sup> *Job* by his patience was a conquerour on the dunghill, and <sup>c Ioq. 2. 3.</sup> <sup>d</sup> *Adam* by <sup>d Gen. 3. 6.</sup>his pride was conquered in Paradise. Also *Romes* peace and securitie after the *Carthaginian* war, were ended, did her more hurt than all the former battailes.

And *Saint Bernard* saith of the Church: <sup>c</sup> *Amara* <sup>c Ber. Ser. 33.</sup> *fuit prius in nece Martyrum, amarior postea in conflictu in cant. hereticorum, amarissima vero nunc in moribus domesticorum:* intimating that she was more hurt by the licentious



liues of her children in the dayes of her peace, than by the bloud of her Martyrs, or her conflict with hæretikes.

*Applicat.*

And may it not be truely said of this Church and land, that the raine of prosperitie, peace, and plenty (falling not by drops, but by full showers vpon it, in the late, long, and happy reigne of our euer to be remembred, and thrice renowned *Deborah*, and our now peacefull *Salomon*) hath done more hurt to this building, by rotting many beames, and rafters thereof, than those tempestuous whirle-winds, and violent torrents of persecution in *Queene Maries* dayes? for whereas there were then glorious confessions of the truth in the midst of the fire, now there be dayly Apostacies from it in the dayes of peace. And our moralitie is so corrupted with our long peace and prosperitie, that there was neuer more lying and dissembling in *Creta*, swearing and forswearing in *Carthage*, gormandizing in *Capua*, or *Semiplacentia*, drunkennesse in *Germany*, pride in *Spaine*, or wantonnesse in *Italy*, than is at this day in our land: as if the vices of all nations did meete here as in their Center, or as if our land were the sinke or common sewer for the sinnes of all nations to runne into.

*f Num. 11. 5, 6.*

*g Deut. 8. 10.*

Shall we thus repay the Lord for his blessings? shall we now begin to *f*loath our *Manna* that hath thus long fallen dayly about our tents, and hanker againe after the flesh-pots of the *Romish Egypt*? shall we surfet of our *quails*? and being full fed with Gods blessings, *g*spurne with the heele against him, and turne our backes vpon his mercy-seat? God forbid.

*a Psal. 69. 22, 23*

*Rom. 11. 9, 10.*

Let vs not thus turne Gods grace into wantonnesse, and repay him with our foule and crying sins in stead of thankfullnesse for his blessings: (like the sea that receiues sweet waters from the fountaines of the earth, and returns them salt and bitter :) least we incurre the curse of the reprobate Iewes. *a Let their table be made a snare, and a trap, and a stumbling block, &c. and the things that should haue beene for their weale be vnto them an occasion of falling.*

*2. Tent. persuas.*

2. With this tentation of prosperitie, I may conioyne the Churches second tentation, by the pleasing south-winds  
of



of hæreticall persuasions: because they are most rife in the dayes of the Churches peace. With these winds hath the house of the liuing God beene forcibly beat vpon, and the ship of his true Church beene violently tossed, almost in all ages in the troublesome sea of this world: for hæretikes and schismatikes, (being themselves carryed away with these *b three disastrous whirl-winds*. 1. With the vncleane spirit of error: 2. With their owne frenzie whereof they labour: 3. *Magis studio contradicendi, quam voto discendi*: .i. Rather with an itching humour of singularity to contradict the truth, than a true zealous humility to learne it, seeke to driue others with them into error, and so they willfully & blind, leade the woefully blinded with themselves into the ditch of destruction. But he who is driuen of these winds, *e Non portum sed planctum inueniet*, shall in the end arriue at no other harbour, but where shall be weeping and gnashing of teeth.

And from these disastrous winds our Church is not free now in the dayes of her peace: for there swarmes among vs corner-creeeping Priests, and Iesuites, who (like subtle foxes) seeke to vndermine, and roote vp the flourishing vine of this Church and State; by *f creeping into houses, and leading captiue silly women laden with diuers lusts*, and silly Idots apt to beleue whatsoeuer they tell them without further tryal of their doctrine by the touchstone of truth. This kind of fishing they learned from Sathan himselfe: who first *g attempted the woman*, that by her hee might tempt the man: vsing the wife as a trappe to catch her husband. And from the auncient Gnostikes: of whose ring-leader *Marcus frenaus* reports: *b Maximè circa mulieres occupatus est*. His principall aime and chiefest businesse was to seduce silly women.

And as the diuell at first, *a Verbis mendacibus blandiens* *rudes animas incantæ credulitate decepit*; deceived the poore innocent soules of our first parents by his lying & flattering words, præsuming vpon their heedlesse credulitie: so they by their lying and flattering words, (which are *b Mella venenum tegentia*, pills of poyson lapt in hony :) creepe into

the



the soules of their ouer-credulous Disciples, and blinding them with the false vizar of the name of the ancient Catholike Church, lead them hoodwinked to their owne destruction.

Ie'uiticaa'l  
traps to catch  
poore soules.  
e Cyp. de unit.  
Ecclef.

For first, they tell them (and that onely truely :) *That out of the true Church there is no saluation*: but all that are out of it must needs perish, as all that were out of the arke, were drowned in the deluge.

Secondly, they falsly assume that the Church of Rome (as now it is) is the onely true, auncient, Catholike Church: and the Protestants are haeretikes, and their Church sprung vp but lately since *Luthers* dayes.

Thirdly, they teach their disciples, that the Scriptures are obscure, and dangerous for lay-men, and silly women to meddle withall, (because the reading and misunderstanding of the Scriptures hath bred many haeresies: ) and therefore it is enough for them to relye vpon the definitions of their mother, the Romish Church, and directions of their ghostly Fathers, without any further search or inquiry: thus thieues put out the candle that should discover them.

Fourthly, they tell them that it is haeresie for a lay-man to dispute in points of faith, neither must they reade any bookes written against the Romish Religion, or any part thereof: nor conferre with any Protestant minister, or other able to defend his religion, but in all doubts repaire to their ghostly fathers for resolution.

Fiftly, they extoll deuout ignorance and implicate faith to the skies: and tell them, that such ignorantly deuout soules shall haue the benefit of other mens knowledge. So they canonize the Colliars faith, and make it their seduced disciples Creed to beleue as the Church beleuees. Now when silly ignorant soules haue deeply drunke in these principles, what maruail is it, if they bee easily peruered, and hardly conuerted, when their seducing teachers haue thus hedged in their eyes, eares, and hearts, that they should not heare, nor vnderstand?

Hortatio.

a May 7. 15.

Wherefore seeing these *Wolues in sheepes-cloathing*, (who like the wolues of *Africa* faine the voice of sheepe-heards



heards to deuoure the flocke) be so busie to infect our flocks with Popery, let vs be as vigilant to continue them in the truth : Now (if euer) S. Bern. exhortation is to be put in practise: *Danda est opera ut increduli conuertantur, conuersi non auertantur, auersi reuertantur, &c.* We that are Ministers of the word, must sedulously endeavour that those which do not rightly beleene, may be conuerted, and those that are turned out of the way, may returne into the right way againe, and those that are conuerted, may not be turned away, and those that are peruerse may be directed into the paths of righteousness, and those that are subuerted may bee recalled into the wayes of truth, and that the subverters themselves should haue their errors conuinced by the euidence of truth, that either themselves may be reclaimed, or they may loose all power and authority to subuert others.

b Ber li. 3. de consid. c. 10

Let me therefore beseech you (Reuerend Fathers) in the bowells of Christ Iesus (who am vnworthy to counsaile you) that as yee are *ἐπίσκοποι*, Bishops, or ouerseers in name, so ye would indeed (in these dangerous dayes) with a most vigilant eye ouersee the flocke of Christ committed to your seuerall charges, which Christ hath purchased with his owne blood. Ye sit at the sterne of this ship of the English Church, and are skilfull in your compasse, O let not these disastrous winds carry it the contrary way, but guide it still (as ye haue done) in the way of truth to the haven of hapines. Ye are the *ὑποπόρτες* porters of this house & fold of Christ, and haue the keyes of iurisdiction in your hands to let in and out : O watch therefore that these *ῥεῖναι* thieves and robbers breake not in, and steale away the sheepe of Christ from his fold, whose soules are most *τιμω* deare and pretious in his sight. And see that euery *ἀρχιεπίσκοπος* Archippus vnder you in your seuerall Dioceses, doe both by preaching and catechizing (according to his Maiesties late pious, and most Christian directions) take heed to the ministry that he hath receiued in the Lord, that he fulfill it.

1 Ad epist.

1 Ad. 2. 23.

1 Mar. 13. 34

1 Ioh. 10. 2

1 Psal. 116. 15.

1 Col. 4. 17

And let all religious Magistrates in their places seeke with godly a *ῥοσφία* Josiah to purge Gods house where it is polluted either with error or sinne: and (with zealous)

2. Ad Mag.

1 2 Par. 35. 9.

1 Neh. 4. 1, 2.



*miah*, endeauour to readifie the ruine of Gods Ierusalem, and to defend this building against all malicious *Tobiah*s, and *Sanballats* that seeke to hinder it.

3 *Ad priuatos.*

c *Gal. 1. 16.*

d *Cypr. de unit. eccl. sect. 1.*

e *Psal. 1. 4.*

f *Eph. 4. 14.*

1: *Tent. persecut.*

g *Gen. 7. 18. & 3. 4*

b *Act. 14. 22.*

i 2 *Tim. 3. 12.*

k *Aug in Ps. 31.*

l *Heb. 12. 3.*

And let all priuate men take heed, that these wily Serpents creepe not into their bosomes by their subtle insinuations: but let the hold fast the truth that they haue receiued in the Lord, and if any (though an e angell from heauen) bring them any other doctrine, let them hold him accursed. *Nutet enim necesse est & uagetur, & spiritu erroris arreptus (velut puluis) ventiletur qui salutaris via non tenet veritatem*: for he must needs totter, and wander, and (being driuen with the spirit of error) be carryed away as e dust or chaffe, which the wind scatters away from the face of the earth, that doth not keepe the truth of that way that leades to saluation. f Be not therefore (like children) wauering, and carryed away with euery wind of vaine doctrine, but follow the truth in loue, and in all things growe vp to him that is the head, namely, Christ Iesus.

3. The third sort of temptations wherewith the Church is assaulted, is affliction and persecution: compared to the blustering Northwinds, and violent fouds which beat vpon this house: for the true Church is like g *Noahs* arke: still floating on the waters of trouble, till shee come to rest on Ararat the Mount of God: for h through many tribulations we must enter into Gods kingdome. i And all that will liue godly in Christ Iesus must suffer persecution: for k though God had one sonne without sinne, yet he hath none without affliction. A Christians life is like a nauigation in a tempestuous sea: the harbor whence we launch is our mothers wombe, the port whereto we are bound is the haue of heauen, but the interim betweene, (the whole time of our sayling in the troublesome sea of this world) is full of tempests, full of Pyrats. So that Reuerend *Luther* said truly: *Qui non est crucians, non est Christianus*: no crosse, no Christian: consonant to that of the Apostle: l If ye bee without chastisement, whereof all are partakers, then are ye bastards, and not sonnes.

And concerning the Churches persecutions, that of *Ho-*



mer concerning Troy, may most truely bee spoken of the true Church Militant, ἀδύνη δ' ἀνάνδου πολέμου. She hath but a little breathing time from her continuall warfare: for these two contrary armies (*Israel* and *Amalech*) are alwayes fighting. <sup>a</sup> God will haue warre with mysticall *Amalech*, (.i. the Church malignant) from generation to generation. <sup>b</sup> As soone as the Israelites had dranke of the rocke, forthwith they warred against *Amalech*: to teach vs that we no sooner drinke of the rocke Christ, and are incorporated into him, but forthwith we must prepare our selues for a warfare. <sup>c</sup> *Ex 17. vlc.* <sup>d</sup> *Ser. 92. de Temp.*

For the visible Church is like <sup>d</sup> *Rebeccaes* wombe: wherein are bred sonnes of contrary natures (as *Jacob* and *Esau*) and these strue together in her wombe from her very conception of thee. <sup>e</sup> As soone as euer the woman is deliuered of a manchild, (that is, the Church hath brought forth a sonne to God:) presently the dragon doth cast out flouds of water out of his mouth to destroy it. <sup>f</sup> *Gen. 2. 32.* <sup>g</sup> *Apoc. 12. 5. 15*

This auncient enmity betweene the old serpent and the seed of the woman began in Paradise: <sup>h</sup> *I will put enmity betweene thy seed and her seed, &c.* And forthwith it began to breake out by open persecution: for the persecution of the Church of the old Testament began with <sup>i</sup> *Abels* murder: <sup>j</sup> *(Dedicat Ecclesiam sanguine)* He dedicates the Church to God by his blood): and of the Church of the new Testament with cruell <sup>k</sup> *Herods* bloody butchering the poore Infants of *Bethleem*: who were Martyrs, <sup>l</sup> *Opere, et si non voluntate* in the worke it selfe, or their outward act of suffering, though not in will or intention: whence *S. Aug.* called them, <sup>m</sup> *Primitias Martyrum*: The first fruites of the Martyrs of Christ: for they suffered for Christ, though they knew not for whom they suffered. <sup>n</sup> *Pro Christo occiduntur parvuli pro iustitia moritur innocentia.* The little Infants of *Bethleem* dyed for Christ: innocence dyed for righteousness: for so Christ is called, <sup>o</sup> *The Lord our righteousness.* <sup>p</sup> *Aug. de sanct. scilicet. 11.* <sup>q</sup> *Jer. 23. 6.* <sup>r</sup> *Gen. 21. 9, 10*

And euer since <sup>s</sup> *Ishmael* hath persecuted *Isaac*: that is, those who are borne after the flesh, them that are borne after the spirit. In the ten primitive persecutions, the fur-



Cypr. de dupli-  
ci. Mart.  
Apoc. 19.6.

b See Foxe his  
Acts and Mo-  
numents of  
the Church.

c Cypr. de mort.

1 Perseuerantia  
anulorum.

d Plal. 125. 1.

rows of the Churches field were watered with streames of bloud, and this made it the more fertile: for the bloud of the Martyrs is the seed of the Church.

And euer since that *bloudy Whore of Babylon* hath borne sway in the world, she hath made her selfe a drunke with the blood of the Saints, and Martyrs of Iesus: by her bloudy inquisition, cruell massacres, horrid treasons, and open persecutions: for where she may preuaile, she vseth no other arguments to maintaine her religion, but whipes, racks, gibbets, strappadoes, fire, and fagot: (as b here in England in *Queene Marias* dayes,) for she seekes not to persuaide, but to compell: and delights to tyrannize ouer mens consciences. Their very mercies are cruell: there is more mercy to be found of the mercilesse elements (to wit, the flaming fire, and raging sea) than at their hands where they may preuaile, and therefore from their bloudy hands and cruell teeth the Lord deliuer vs.

For we may safely pray, *Vt Martyriū desit animo*, that we his seruants being hurt by no persecutiōs, may alwaies glorifie his holy name in his holy church (as our church praies in our Letanie: because God requires not our bloud, but our faith (as that blessed Martyr S. *Cyprian* saith:)) but if the stormie winds and violent floods of persecution for the truth should beate vpon the house of this Church, we must also pray and that earnestly, *Ne animus desit Martyrio*: that our minds be not wanting vnto Martiridome: but that we may be willing to shed our bloud for him and his truth, that shed his precious bloud for vs. & our saluation: for these be the winds and stormes, that make a true & perfect triall indeed who haue built the spirituall houses of their soules on a sure, and who on a sandy foundation: and which building will stand, and which fall to ruine.

First, those that haue built the spirituall houses of their soules vpon the rocke Christ, and his sacred truth, not by hearing or knowing onely, but by beleeuing and praesising, will outstand all these tryalls of raine, floods, and stormie winds, and stand fast like Mount Sion, which cannot be remooued, but standeth fast for euer: for of such  
a buil-



a building it is here said, though all these beat vpon it, *7<sup>e</sup> fell not, &c.*

Saint Chrysostome writing vpon this place, saith, *e Boni firmitatem Petra constantia virtute superant, &c.* The constancy of good and faithfull men exceeds the firmenes of a rocke. A rock though neuer so much beaten against by *Ibid.* the waues and winds, stands immooueable, and not hurt, as scorning their violence: so a faithfull Christian (because the Lord is his rocke, and he is built vpon the rocke Christ Iesus) scornes the force and malice of the diuell, and all his confederates: knowing that though Sathan raise vp a mighty wind to shake him on euery side,) as the wind did *a Iob 1.10.* the foure corners of *Iobs* house), yet hee cannot shake him off his foundation though he vex him with all his stormes, yet none of these, nor the very gates of hell can preuaile against him, because he is built vpon a rocke.

Such a one was *b Joseph*: who serued God not onely in *b Gen. 37.39.* *Potiphars* house, and *Pharaohs* Court, but in the prison also, where his feet were fast in the stockes, & their entrance into his soule. And *c Iob* who (when God set him vp as a marke *c Iob 19.25.* to shoot at) still held fast his confidence in his redeemer: *I know that my redeemer liueth, &c.* *d* And the three children, whom neither the threats of *Nebuchadnezzar*, nor his angry countenance, nor the sight of the fierie furnace, could deterre from worshipping their God, nor cause them to fall downe before the golden image. And *e Daniel*: whom neither the fauours of *Darius* could allure, nor his irrecoverable edict compell to desist from praying to his God, but he chose rather to be cast into the den of Lyons. I could be almost infinit in instances of the like kind out of the Ecclesiasticall histories: where we find *S. And.* kissing his crosse, & imbracing it with a *Salve Sancte crux, &c.* *Ignat.* inuited the wild beasts to deuoure him: saying, *I am the Lords wheat & must be ground with the teeth of wild beasts:* & *S. Laurence* vpon his fierie gridiron (which was to him as a bed of down) outbraving the tyrant *Decius*, and telling him that one side was wasted enough, he should now turne vp the other.

But I shall need no more instances, seeing Saint Paul.



in the name of all Gods Saints, bids open defiance to Satan and his complices, <sup>f</sup> Who shall separate vs from the loue of Christ? Shall tribulation, distresse, or persecution, or famine, or nakednesse, or perill, or swords: no, in all these we are more than conquerours through him that loued vs.

Not that Gods Saints and Martyrs are *ἀνδράς*, altogether sencelesse (like stoicks or stocks rather:) for they feele the smart and paine of their tortures, els they could not be valiant Martyrs: (seeing true fortitude consistes in the patient bearing of those things which are most afflictive to flesh and blood:) but they are comforted: 1. In the sense of Gods present mercies: <sup>a</sup> whose comforts doe refresh their soules: 2. In the certaine expectation of their future glory: <sup>b</sup> for we know that these light afflictions which are but for a moment, doe cause unto vs a farre more excellent and eternall weight of glory: So that in all their afflictions & persecutions, faith supports them that they fall not: hope comforts them that they despaire not: patience quiets them that they murmur not, and their inward peace of conscience, sweetens their outward troubles with comfortable cordials that they faint not.

<sup>c</sup> Chrys. in Luc.

<sup>d</sup> A. & 9. 5.

<sup>e</sup> Phil. 1. 8.

Ratio.

<sup>f</sup> V. 25.

<sup>c</sup> As he therefore that beates vpon an Adamant, is himselfe beaten with his owne blowes (for he is wearied, but the Adamant not pierced, which is impenetrable:) And the waues that dash against a rocke are themselves broken, but the rocke standeth immouable: and hee that <sup>d</sup> kickes against the pricks is himselfe wounded with his own stroaks: so he that persecutes Gods faithfull children, hurts himselfe not them: for he makes them haue fellowship with Iesus, in being partakers of his sufferings, and bearing in their bodies *stigmata Christi*: that is, the prints of his precious wounds: while himselfe hath fellowship with *Iudas* in betraying and persecuting Christ in his members. <sup>e</sup> Be nothing therefore terrified with your aduersaries: which to them is a token of perdition, but to you of saluation, and that of God.

The reason of this immouable constancy and stability of Gods Saints is, <sup>f</sup> Because the spirituall ædifice of their soules and bodies is built vpon a rocke: for they haue these three



three rocks to support and strengthen them in all their troubles : 1. The might and mercy of God the Father : who is the maine pillar of power, and fountaine of goodnesse : of whose fauour they doubt not, because he hath passed it vnto them in his holy word by promise, indenture, couenant, and oath : and that before immoueable witnesses, the best <sup>g</sup> Heb. 6. 13, in heauen, and the best on earth. 2. The merits of Christ : <sup>&c.</sup> for their true and sauing faith doth rest it selfe in the precious wounds of Christ, (as the <sup>b</sup> 1 Ioh. 5. 7, 8, doves in the clefts of the <sup>k</sup> Cant. 2. 14, rocks,) that it cannot bee remooued. 3. The comforts of the holy Ghost : who dwells in them as in his <sup>l</sup> 1 Cor. 6. 19, temples, and reignes in their hearts as in his kingdome : directing them into all truth and goodnesse, and comforting them in all their troubles : as being the <sup>a</sup> Eph. 1. 13, 14, scale of their adoption, and earnest of their æternall inheritance. And with these impregnable bulwarks, the fortresse of their faith is so strengthened, that neither raine, flouds, nor wind, <sup>b</sup> height, nor <sup>b</sup> Rom. 8. 38, 39, depth, life, nor death, principalities, nor powers, &c, nor the gates of hell, nor the whole force and power of the kingdome of darknesse can once shake, much lesse ouerthrow it, because it is builded vpon a rocke. For though Gods Saints bee troubled on euery side, yet are they not distressed, <sup>c</sup> 2 Cor. 4. 8, 9, ἀπορρέουσιν ἀλλ' οὐ ἐξαναρρέουσιν, .i. *Hæsitantes non hærentes*, (*Arr. Mont.*) perplexed, but not in despaire : persecuted, but not forsaken, cast downe, but not cast away, or destroyed.

But if any build vpon the sand of humane Traditions, or their owne fancies, or the worlds vanities, both building and builders fall together (like a *Nebuchadnezzars* Image, when the stone hewen out of the mountaine without hands fell vpon it : ) and become like the chaffe of the summer flowers, or the sand that build vpon, or the dust which wind scatters from the face of the earth. <sup>1</sup> *Casus malorum*

1. That goes to build vpon the ruines of *Babell* in his soule, shall with it fall to ruine : for as one Angell cryed concerning *Babylon*, *Cecidit, cecidit*, it is fallen, it is fallen : <sup>e</sup> *Apoc. 14. 8.* so another angell immediately following the former, cryed with a loud voice: *If any man worship the beast, and receiue his marke in his forehead, or his hand, the same shall drinke of the*



*the wine of the wrath of God poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone for ever.*

Maruaile not therefore at the Apostacy of many to Popery in these dayes: they are such as neuer built on the rock of truth and right: but on the sands of their owne fancies, or the world, (by presumption, securitie, worldlinesse, or hypocrisie) and therefore God suffers them to fall into errors, as a iust punishment of their sinnes: and they shall at length fall into the fierie lake, as an eternall punishment, both of their sinnes, and errors. f Because they receiued not the loue of the truth that they might be saued, for this cause God shal send them a strong delusion that they should belecue a lye, that they might be damned, who beleued not the truth, but had pleasure in vnrighteousnes.

For a how should he abide in Christ that neuer was in Christ? or how should the truth hold him that neuer held the truth? or righteousnesse preserue him that neuer kept the wayes of righteousness? No, no, such buildings (though they be built as high as the tower of *Babell*, whose top did euen reach to heauen, or as the tombe of *Manseolus*, or *Pyramides of Egypt*: and be as faire, and stately for outward shew as the temple of *Diana* at *Ephesus* (the wonderment of the world:) or the costly palace of *Alcinous*, (the walls whereof were brasle, the gates gold, and the entries siluer): yet downe they must, they and their builders shall fall: and *d their fall shall be great.*

The fall of an house is great: first, when it falls not in part but totally: (that is, not the rooffe, or a wal, or a room onely), but is turned topsy-turuey from the very foundation: 2. when it falls finally and irrecoverably neuer to be raysed vp againe like the walls of *Iericho*. Such I am perswaded shall in Gods due time bee the fall of *Babylon* (as a f learned Diuine of ours hath of late evidently proued) though the Babilonish architects labour with all their art and industry to repaire the ruines of *Babell*: but g *except the Lord build the house, their labour is but lost that build it, and the Lord hath decreed and denounced the fall thereof*

by

f 2 Theſ. 2. 10.  
11, 12.

a Cypr. imper-  
fectum in Loc.

b Gen. 11. 4.

c Act 19. 27.

d Itinex. v. 27  
Ruina magna.

e Ios. 6. 26.

f M. Higgons in  
his mysticall  
Babylon.  
g Psal. 137. 1.



by that euerlasting Gospell, which the Angell brought into the world: therefore downe it must, and the fall thereof shall be great, and shall crush all that wittingly, willingly, and wilfully fall with it, and vnder it, (as the late fall of an house did some adherents vnto Babilon) and presse them downe (if they speedily repent not) to the bottome of hell. b Apoc. 14. 12.

And such also will be the fall of all worldlings, & other foolish builders on the sand, if they speedily conuert not, and become wise builders, to builde on the rocke Christ and his Sacred truth, both by beleeuing and practising. As here their fall was great, when they wittingly, and willingly consented vnto sinne, and greater, when they acted it, and greatest of all, when they persisted in it: so hereafter their fall shall be exceeding great: Not like *Adam* only, from a paradise of pleasure to a wilderness of woe: (for so they fall here when they fall from truth to error, and from righteousness to sinne and wickednes: but like *Lucifers*, who fell like lightning, (that is, swiftly and suddainely from the height of heauen to the depth of hell: and from being an *Angel of light*, and a pure starre of celestially brightnesse to be an *angel of eternall night*, and the blacke Prince of infernall darknes. i Oe. 26. 1623.

To the end therefore that wee may escape this fearefull fall and irrecoverable Mine of heretiks, prophane wretches, worldlings, and hypocrites, let vs build on the firme rocke of Christ and his heavenly truth, both by hearing and practising. Inst secunda.

Wee of this land are bound to God for innumerable blessings: namely, a Religious King, a hopefull Prince, a fruitfull land (like *Canaan* flowing with milke and hony, or *Eden* the garden of the Lord:) also goodly and populous cities and townes, and flourishing Vniuersities, and houses of Court, (which like *Theophrastus* Persian tree) doe at the same time bud, blossome, and bring forth fruit. So that we may say of *England* (as one did of *Rhodes*;) *Semper in Solo sita est*: for we haue had a long sunne-shine of prosperitie, peace, and plenty: and withall the sunne-shine of the Gos-



pell: which (as Luther said) is *Genus generalissimum omnium bonorum*, the well head of our happinesse: for hereby we may build on the rocke, while other our neighbour nations build on the sand.

Seeing therefore God hath trusted vs with such a treasure, let vs be thankfull for it: and shew our thankfullnes: first, *in imbracing this Gospell of peace peaceably*, as the subjects of the Prince of peace. Let vs not stand striving (as too many haue vainely done already too long) about the swadling cloutes of holy Religion (namely Clericall habites, and other comely Ceremonies) least while we strue about these ouermuch, wee endanger the body or substance of true Religion, let vs not any longer rend in sunder the a seamelesse coat of Christ (the vnitie of the Church) by our needlesse contentions about these things. For if wee bite and deuoure one another, let vs take heed lest we be consumed one of another: and while we disturbe the Churches peace, we deprive her of her prosperitie, and make an open way (as this breach hath already done too much:) for those proud and cruell Babylonians to ruine our Ierusalem: who say of it in their hearts: *c Downe with it, downe with it euen to the ground.*

But being all Ministers or members of one Church, (which is d *Vna Coluba*, one e *doue* of Christ: let vs haue all the douelike spirit of humilitie, charitie, peace, & vnitie: for the doves of one house liue together, loue together, fly together, flocke together, kisse each other, and in all respects performe the lawes of loue, peace, and vnanimity. So let vs liue and loue together, and (with the first believers of the Primitiue Church) be all of a *one heart and one soule*. Let all ministers preach, and people pray for the peace of our Ierusalem: b *for if peace be within her walls, plenteousnesse will be within her palaces.*

2. Let vs that are built on this rocke of truth, bring forth the fruits of holines and true righteousness. So S. Ier. said of the Christians of his dayes: *c Scripturarum cupimus verba in opera vertere, & non dicere sancta sed facere*: we desire to turne the words of the Scripture into workes, and

a Cyp. de unit.  
Eccles.  
b Gal. 5. 15.

c Psal. 127. 7.

d Cyp. abid.  
e Cant. 5. 2.

a Act. 4. 32.

b Psal. 122. 6, 7.

c Hieron. Proem.  
Comment. in  
Ezech.



not to speake of, but to doe the workes of holinesse.

As the naturall life lies hid in the heart (the fountaine of the vitall spirits) and yet Physicians iudge of it by the pulse in the arme: so the spirituall life of a Christian (to wit his regeneration) lies hid in the heart and soule, and yet men iudge of it by the motion of the arme (the exercise of good workes) *for the tree is knowne by his fruites.* We cannot <sup>d Mat 7.10.</sup> iudge of the life of grace, and power of true Religion in the soules of men: 1. By the eyes: for many lift vp their eyes to heauen (by seeming shewes of sanctitie) when their hearts lye groueling on the earth, yea mudling in the earth by base worldlinesse, and gross carnalitie. 2. Nor by the eares: for there be many *hearers of the word, but not doers of the same, deceiuing their owne soules:* 3. Nor by the <sup>e Iam. 1. 22.</sup> tongue: for many *draw neere to God with their mouths, and* <sup>f Mat. 11. 5. 8.</sup> *honour him with their lips, when their hearts are far from* <sup>7 21.</sup> *him.* and cry with a zealous ingemination, Lord, Lord, and yet doe not the will of their heauenly Father. But by the arme or hand: that is, by doing cheerefully, sincerely, and constantly the things that God commandeth.

g Christ the bridegroom comes into his garden, not <sup>g Cant. 5. 1. & 6. 2.</sup> to refresh himselfe vnder the shadow of the trees, or to behold the Greene leaues, or to crop the buds, and blossomes, but to gather the fruits, that his friends may eate abundantly: for then Christ feedes when his friends feed, the head is nourished in his members. *In as much as yee haue* <sup>b Mat. 25. 40.</sup> *done it vnto me of these little ones yee haue done it vnto me.*

Let therefore the word of God dwell in you (as it dwells among you) plenteously that ye may beek rich in good <sup>i Col. 3. 16.</sup> <sup>k 1 Tim. 6. 18.</sup> workes, ready to distribute, willing to communicate to the poore and needy dealing your bread to the hungry, & drinke to the thirsty, bringing the poore that are cast out <sup>l Esa. 58. 7. 3.</sup> into your houses, couering the naked with a garment, & not hiding your selues from your owne flesh: then shall your light breake forth as the morning, and your health spring forth speedily, your righteousness shall goe before you, and the glory of the Lord shall be your reward. And then <sup>m Apoc. 20. 1.</sup> shall God chain vp Sathan in the bottomlesse pit, and restrain



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straine



b Aug in Exod. straine the force and malice, of wicked men that they can-  
 not hurt vs, *b Matorum potestas deficit in mscis*, The po-  
 wer of the Magitians failes in the flies: for Sathan cannot  
 doe the least thing without Gods permission. If therefore  
 c Eccles. 12. we feare the Lord and keepe his commandements, heare  
 vlt his word and doe it, euen those stormes, floods and winds,  
 which Sathan stirres vp to cast downe our spirituall buil-  
 ding, shall blow our happines, and land the ships of our  
 soules and bodies at last in the haven of heauen.

Now let every heart stretch forth an hand, & apply what  
 hath beene spoken to himselfe, and pray earnestly for the  
 assistance of Gods Spirit that he may so doe: for we may  
 preach, and you heare, and both loose our labour, except  
 there be a drawing of the father, a touch of the Sonne, and  
 an inspiration of the Holy-Ghost; but if these concurre,  
 then God himselfe makes the Sermon, and builds vp there-  
 by the spirituall Edifices of our Soules, & makes them stand  
 fast for euer: and so the fruit of a few houres hearing shall  
 be eternity of dayes.

A Prayer.

Grant vs grace therefore (O Lord) to bee doers of thy  
 word, not hearers only, deceiuing our own soules: & vouchsafe  
 so to assist vs with thy holy Spirit in this our building, that  
 we may not build the spirituall Edifices of our soules, ei-  
 ther on *humane traditions*, (with superstitious Papists;) or  
 vpon our *vaine presumption* of thy mercy, (with prophane  
 & secure sinners) or vpon the *perishing vanities of this world*  
 (with foolish Mammonists) or vpon our *outward profession*  
 of *fained holinesse*, (with masked Hypocrites:) but vpon the  
*rocky fannation of thy Christ and his sacred truth*, both by  
 hearing and practizing: that no *raine of worldly prosperity*,  
 nor *stormes of aduersity*, *windes of hereticall persuasions*, or  
*violent floods of persecutions*, ouerthrow this our spirituall  
 building: but that it may stand fast like mount Sion, till  
 (this house of our earthly tabernacle being dissolved) wee  
 haue a building giuen vs of thee, an house not made with  
 hands but eternall in the Heauens.





